THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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OUR EDUCATIONAL DILEMMA

[**Shri K. Guru Dutt** needs no introduction to the readers of THE ARYAN PATH. He is an old friend to both this journal and the Indian Institute of World Culture, Bangalore, of which it is the organ. His criticism of what are almost the defining characteristics of the last few generations deserves the utmost attention.—ED.]

THE WORLD TODAY is obsessed by war hysteria, and the very survival of humanity lies precariously at the mercy of nuclear weapons and their purblind advocates. Frantic efforts are being made to avert catastrophe in the immediate future. Whatever success might attend such efforts, it is clear to all thoughtful men that any temporary alleviation of symptoms is by no means a cure of the disease itself, and that there can be no hope of enduring peace unless the root cause of the modern malaise is diagnosed and treated.

The situation is entirely of our own making: it is our *karma*. We sowed the wind, and in due course are reaping the whirlwind. It is slowly dawning on our minds that the content of education in recent times and the type of values fostered by it are largely responsible for our predicament. This has to be fully realized in all its implications. As Howard Mumford Jones has pointed out in his book *Education and World Tragedy,* the most prominent fact in contemporary history is that

> modern warfare is increasingly a function of education, and education is increasingly dominated by war. We do not like to think this is so. We try desperately to deceive ourselves.

Just over three quarters of a century ago there was a radical shift in the balance of the European educational pattern. For too long, a liberal education had been equated with an antiquated classical literary tradition. The natural sciences, which had made such phenomenal progress and altered men's ways of life and their notions regarding the nature of the

world they lived in, had practically no place in the educational scheme. It was high time for a change, and a revolution came about which displaced the humanities in favour of science. The worship of things was substituted for the worship of "mere words." Today it is being realized to what an extent the movement has overshot its mark, much to the detriment of mankind.

Emerson foresaw this long ago when he wrote his well-known lines:—

> Things are in the saddle,
> And ride mankind
> There are two laws discrete,
> Not reconciled,
> Law for man, and law for thing;
> The last builds town and fleet,
> But it runs wild,
> And doth the man unking.

So he counselled:—

> Let man serve law for man
> Live for friendship, live for love
> For truth's and harmony's behoof....

The changed educational outlook was reflected about thirty years later in the First World War. It had been almost a complete reversal of time-honoured values. Not only had things ousted words, but a craze had been engendered for quantity and number, and above all for speed; and heroism had come to be associated with the breaking of records. The Second World War and its aftermath were the consummation of the new outlook, although we are very reluctant to recognize this. Urgencies are crowding on urgencies, and crisis following on crisis. We fail to see that these urgencies are the direct outcome of the prevalent worship of speed. The problem is mainly psychological and subjective. Urgency is the compulsive feeling that there is no time for taking thought, for "deliberation." The only hope of a cure for this "world neurosis" lies in the possibilities of the deliberate cultivation of the sense that there is always time for taking thought. In fact, today, this is the greatest of urgencies, demanding priority over all others. Only by this realization can we break through the vicious circle which is holding us in its iron grip. This cannot be done except by a reorientation of educational objectives.

Incidentally, it may be observed that this question of speed has a deeply moral aspect. Pace is not a matter of indifference, something to be stepped up or down at pleasure. Such an attitude does away with all norms. The Buddha was fond of comparing the right adjustment of life to

the tuning of the strings of a lute. Just as there is a right tension for them, there seems to be a correct pace for every normal human activity, including thought. Even the temperature of the body, the rates of the heart's beating and of breathing, even the processes of metabolism, have their range of norms. Any kind of forcing of the pace is unhealthy and even immoral. It is a form of violence. In the world today, if the democracies are to be preferred to the totalitarian states, it is not so much for a difference between them as regards their objectives, as for the question of pace. The totalitarian states believe in forcing the pace, in revolution, which is only another name for violence, in achieving their ends speedily and no matter at what cost in human values. The democracies are supposed to insist on a natural pace, on evolution, which does no violence to human nature.

The speed mania is only one special instance of the general worship of quantity and number. It is an alarming symptom of a growing and deep-seated impatience which is the seed-bed of intolerance and violence; and war is only the final consummation of violence. The cultivation of patience is the only remedy for impatience. It is here that education has to step in; for patience is wholly a matter of training, and not of casual resolves. All talk of non-violence is futile if the essential background of tolerance and patience is wanting. If war is to be eliminated, there must first be education for patience, however old-fashioned this may look—an education which will deal with the unconscious as well as conscious elements in the human make-up.

The craze for quantity has resulted in the complete loss of a sense of proportion, which was one of the principal values cherished by the civilized world in olden times. The Greeks called it moderation. In India, *Dharma* was primarily a question of proportion and perspective, of a healthful balance between competing urges, adjusted to the capacities of the individual: *Puruṣārtha*. Above all, excess was to be avoided: *Ati sarvatra varjayet*. Violence was to be eschewed as a flagrant form of excess. The Buddha, too, deprecated excess and counselled the Middle Path. In sixteenth-century Europe, the wise Montaigne asks, "Can there be excess in virtue?" and answers his own question by declaring that there can be no excess in virtue, because the moment there is excess it ceases to be virtue. Educational ideals embodied such values. Education was by common consent held to be a training for the good life, for virtue, for *Dharma*. It was regarded as a mode of taking thought, of learning to weigh and deliberate, to discriminate the good from the bad, to look before and after and all around, of gaining and retaining a just perspective on life, of so

living in the present as to allow their due meed to the past as well as the future, but without imbalance. Education was more a question of *how*, rather than *what*. It provided for the development of the right attitudes and feelings towards the environment, human and other; allowed scope for the unfolding of the personality through friendship, love and admiration. Its aim was the formation of the mind and not merely information. At any rate, such was the ideal.

All this was changed overnight, as it were. The illusion gained ground that the unprecedented achievements in science had so changed the conditions that all the cherished ideals had become outmoded and irrelevant. Education soon transformed itself into a technique for the mass production of technologists, of "trained barbarians" as Ortega y Gasset has called them. But the events of the past few decades have proved eye-openers. There has been stark disillusionment, and people are uneasily wondering whether they ought not to retrace their steps before it is too late. The conviction is growing apace that, in the modern world, the need for the great human values of the past is not less but infinitely more urgent. There are already signs of an awakening, and educationists are struggling to ensure that education no longer serves as the handmaid of technology but as its rightful corrective. But the odds are heavily against them. That in brief is the educational dilemma.

It is against this background that we have to appraise the educational problem in India. In the words of the Report of the last Universities Commission:—

> During all these centuries the people of India have evolved a culture and preserved it in an uninterrupted continuity. Its ideals are recognized not so much as superstitions but as living truths capable of satisfying the spiritual needs of humanity.

Literacy was not made a fetish of, and learning was mainly by the ear; yet in its own way it was remarkably effective and wide-spread. There was a break in the continuity of the tradition when an alien system was introduced into the country by its rulers in the last century. It was, however, an adaptation of British models, and there was nothing sinister about it. So long as it was received in good part, it brought about commendable results, although not free from defects. Soon, the growing political consciousness chose this as the butt for criticism, deliberately ignoring its good points. A system which, even when accepted with a divided heart, could produce men like Gandhi and Nehru and countless other worthy men and women in all walks of life, surely did not merit the obloquy which has been showered on it. Of late, especially after Inde-

pendence, the condemnation has reached a crescendo, and authoritative declarations have been forthcoming regarding the need for root-and-branch reform.

Yet thirteen years after Independence, we see that the system remains practically what it was, except for the repercussions of the language controversy. So-called reforms have effected little improvement, if any. The number of institutions of all types has, no doubt, increased but at the cost of quality. The marked deterioration in the standards of general education, as well as the disintegration of all discipline in the student world, are giving room for grave anxiety. We are facing the educational dilemma in its acutest form.

The crisis in education is, however, not a factor which can be dealt with independently. It appears to be the reflection of the general unsettlement of norms following on Independence achieved by the unique means of breaking down respect for law and constituted authority, and accompanied by the Partition of the country. It is also the outcome of our divided allegiance, sentimentally doing lip-service to the Gandhian ideology on the one hand, and on the other pinning a naïve Victorian faith to scientific progress and technology, unwilling to learn from recent world trends. Such problems are inevitable in a period of transition. They can be overcome only by patience and sane thinking and a restoration of the primacy of the basic human values.

K. Guru Dutt

CONNOISSEUR

Like a connoisseur
Admiring the bouquet
Of some rare wine,
I will savour this day.

I will, so to speak,
Roll its flavour round my tongue
Till my brain reels
With songs yet unsung.

The wine of this day
I will sip to the last,
Unheeding the future,
Forgetting the past.

Herbert Bluen

ONE WORLD—BUT HOW?

[**Dr. Alexander F. Skutch** is a practical idealist whose contributions are always thought-provoking. In this article he answers the question he raises — "One World — But How?" — by showing that the most powerful unifying force is that of our ideals, and he submits as the most likely to unite our world that of the preservation of the beauty and the fruitfulness of the earth. Let man become "the lord and not the tyrant of the earth." We agree, for such an ideal flows from the recognition of the oneness and sacredness of all life. If practised it would indeed restore harmony between man's spirit and the Universal Spirit, and our earth and everything pertaining to it would then enjoy a fertile period. — ED.]

TODAY we hear on every hand that this has become "One World," unified in many ways as never before. By some, the growing integration of the world, the increasing dependence of each part on every other part, is welcomed with rejoicing and hope; for others, it raises doubts and misgivings. That the increasing unification of all the peoples on this planet is good and desirable has been too uncritically accepted in many quarters; there are certainly things to be said for the opposite point of view. The question needs more careful analysis and cooler appraisal than it receives.

In what senses has, or can, the world become one? First and most obviously, it has become spatially and temporally unified to a high degree. Modern advances in transportation and communication are the practical equivalent of the shrinkage of the planet's diameter, the levelling of its mountain ranges, the filling of its oceans. This is certainly no unmixed blessing. Although the farthest country is now easily accessible to anyone who can afford an aeroplane ticket, the romance of travel is disappearing along with its difficulties and hardships. Wherever one goes, the airports, the hotels, the streets and the customs are becoming so similar to those at home that the instructive differences of far places are being lost. And, if rapid transportation can bring prompt relief to the sick and the distressed in remote areas, it also carries the diseases of men, animals and plants swiftly over the earth. Nor is life made more pleasant by the assurance that, before we know what is happening, we can be annihilated by a powerful country in another continent. Nearly everywhere men are burdened with heavy taxes to support huge armaments whose effectiveness in shielding them from such destruction is questionable.

From the point of view of communications, the world has become as small as it can be; since a radio message reaches the antipodes almost instantaneously, no further reduction is possible. But to be assailed daily,

and hourly if one will submit to it, with messages, in large measure unpleasant and disquieting, from every part of the earth, is a very doubtful advantage. On the other hand, when the horse and the sailing vessel were man's most rapid means of transport, valuable spiritual and practical insights, which always travel more slowly than disturbing news, none the less made their way over great distances. Even the mighty range of the Himalayas and the vast deserts of central Asia did not prevent a fruitful interchange of ideas between India and China, although until quite recently they precluded a massive invasion of one of these countries by the other. From many points of view, this is the ideal situation: a degree of isolation which prevents neighbouring communities or countries from fighting or becoming economically dependent on each other, but does not stop the interchange of their finest insights.

Secondly, the world is becoming economically ever more unified. Countries which not long ago were almost self-sufficient now depend increasingly on selling and buying abroad. This, too, is no unmitigated advantage. If it enables many people to acquire goods hitherto unavailable, it also makes their situation more precarious. If new centres of production grow up in distant lands, the price of a commodity may suddenly drop to the point where it can no longer be marketed profitably, to the great distress of those whose economy is based upon it. International trade makes of every country the potential rival of every other; when a nation engages heavily in it, its prosperity depends, not mainly on the intelligence and industry of its people and the natural wealth of its territory, but on factors beyond its control. Ideally, every country and indeed every community should be economically independent, able to produce what it needs to support its life. To receive luxuries from afar is pleasant; to be dependent on distant regions for vital necessities is perilous and disquieting.

Moreover, one of the most dangerous fallacies of our time is that there is a single economic system, such as that which has grown up in Western Europe and North America, which the whole world may with advantage adopt. It is probable that economic arrangements which are satisfactory in one country are ill suited to another whose people differ in temperament and habits and live in a different environment. And one who contemplates the manifold evils and unsolved problems which confront the dominant socio-economic systems of the present day will not, if he loves his fellow men, advocate their unlimited extension.

Thirdly, there is the political unification of the world, of which the United Nations Organization is an early step in a movement which may go much farther. A world government strong enough to keep peace among

all nations would be a blessing to mankind. On the other hand, this powerful central authority would be a potential threat to the liberties of all mankind. If, as is certainly not impossible, selfish or fanatical men seize control of the world government, it will require more than a Junius Brutus to overthrow the tyranny.

If an effective world government is established, it should be regarded as a temporary arrangement which, if it can preserve peace for a few generations until nations abolish their armaments and lose the habit of settling differences by force, should thereafter be dissolved. Meanwhile, it must be watched with the utmost vigilance by all men everywhere, lest it usurp powers which it was never intended to have and install itself too firmly ever to be dislodged. A world government is too far from the individual and his immediate community to be responsive to his wishes and needs; to have our government close to us increases our feeling of freedom and responsibility. There is much wisdom in Leopold Kohr's contention, in *The Breakdown of Nations,* that the larger countries could with advantage be divided into smaller, more manageable units, whose smaller problems would be within the grasp of human intelligence. At the same time, many of the problems confronting mankind require action on a more than national scale; but these matters should be controlled by regional or global organizations established for specific purposes and with strictly limited authority.

Fourthly, the world is becoming one in the sense that we increasingly view men of all races and colours as our brothers and equals. This attitude is far from new; it is as old as Stoicism in the West and a good deal older in the East. But modern historical and ethnological studies have placed it on a more solid empirical foundation and done much to dispel the ancient, pertinacious idea that some divisions of mankind are intrinsically superior to the rest, in the sense of being more highly endowed with intelligence, virtue, or strength, or chosen by God for a special mission. The contemplation of the sameness of all men, in origin, nature and destiny, inspires certain people with a sort of mystic exaltation; its growing recognition seems to them the most promising development in the modern world.

In some aspects, the uniformity of mankind has been exaggerated. One might, for example, contest the view that all human races belong to a single biological species. The reason why they are so classified is that all contemporary races of man freely interbreed, producing fertile progeny. But in other divisions of the animal kingdom — birds and insects, for example — individuals which differ from each other far less than Europeans and Amerindians, or Mongolians and Negroes, are placed in different species.

Some of these related species are so similar in appearance that only experts can distinguish them, yet they scarcely ever interbreed even when they mingle in the same area. The difference between birds and men, for example, is that the former have, as a rule, very strict, innately determined mating standards, while human standards are extremely flexible. Although it is probable that all mammals, and indeed all vertebrates, are descended from a single, extremely remote, ancestor, it is by no means certain that different branches of mankind are not derived from distinct, although obviously related, species of Primates; so that *Homo Sapiens* is what biologists know as a polyphyletic group.

Although to the biologist this is a problem of great interest, it lacks moral or political importance. What matters is not the stage in evolution at which another creature's ancestors began to diverge from my own, but the relations that actually exist between us. Our true brothers are those with whom we can dwell in sympathy and harmony, whether they be white or black, walk on two feet or four, or even fly through the air. It is far easier to feel brotherly toward many animals than toward men whose character and conduct are repugnant to us. From this point of view, mankind is still far from being one.

The spatio-temporal, economic and political unifications of the world, so far as they have been achieved, have already brought grave disadvantages no less than benefits; and we cannot view their increase, in the form it now takes, without disquieting thoughts. The brotherhood of all mankind, in the strict biological sense of derivation from a single sub-human ancestor, is probably a myth, and in the spiritual sense it is an aspiration far more than an accomplished fact. Is there, then, no method of bringing mankind together in a unity that will be solid, enduring and beneficent?

The most powerful unifying force that we know is our ideals. Shared ideals draw men together in closest brotherhood, despite differences in age, wealth, race, colour or language. Clashing ideals split men asunder, making enemies of brothers and strangers of neighbours. This is understandable, for our ideals are our highest and most precious possessions, the forerunners of the nobler men that we aspire to become. Without ideals, our vaunted reason hardly raises us above the other animals. They are our compensation for those beautifully integrated patterns of behaviour which they inherit and we have lost.

What ideals are sufficiently high and comprehensive to bind all men together in community of spirit and endeavour? The first that is likely to occur to us is that of universal peace. But this ideal seems to lack force; for men have yearned for peace since ancient times, yet they now make

vaster preparations for war than in any earlier epoch. Apparently the reason why the ideal of peace lacks the power to effect its own realization is that peace, in the political although not in the inner spiritual sense, is essentially a negative concept: the absence of armed strife among nations. Peace is not a positive good so much as relief from a great evil. Perhaps we should regard peace, not as a creative ideal, but as the condition necessary for the realization of our truly constructive ideals, whose nature we must now consider.

An ideal that has been growing of late is that all men everywhere should enjoy a high standard of living, by which is meant enough of the necessities of life, with a liberal margin of its luxuries. To wish others to enjoy the benefits that we have or desire is laudable; but an increase in material comforts does not automatically elevate one's spiritual tone, and in some instances it has just the opposite effect. Until we achieve closer correlation between improvement in the physical conditions of life and growth in spiritual and moral qualities, the ideal of a high standard of living for all men may appear thin and cold to the true idealist. Moreover, under the present economic system, the means for improving standards are obtained largely through competition between individuals and nations. Could we pool the world's resources and then divide them equally among all men, to achieve the high standard of living might become a true unifying endeavour; but this is obviously impracticable. Only in small, homogeneous, archaic communities did the welfare of all the individuals rise and fall together. A money economy seems to make this common sharing of benefits impossible, and the so-called communistic countries have not yet shown us how to overcome the difficulty.

Another ideal that has been gaining ground is that every boy and girl should have all the education that his innate capacity prepares him to receive. If we use the word "education" in its original sense of drawing forth and developing the excellent qualities that are latent within us, this is a worthy goal. If, on the contrary, we understand by "education" merely a technical or literary training which frequently makes the recipient disdainful of manual labour and many necessary occupations, it is a dangerous endeavour. Unfortunately, nearly everywhere education of any kind costs money, and higher education has become appallingly expensive. The means to educate one's children are often acquired in competitive economic pursuits; so that this ideal, like that of the high standard of living, is in present circumstances not truly unitive.

There remains one ideal that holds greater promise for the spiritual unification of mankind than any that we have yet considered: that of pre-

serving the beauty and fruitfulness of the planet on which we dwell and protecting the creatures that share it with us—the ideal that man become "the lord and not the tyrant of the earth." This ideal includes the conservation of natural resources but is more comprehensive. For many, conservation means simply the preservation of the natural foundations of civilization, including the fertility of the soil, the productivity of the forests, the continued flow of the rivers and the like. The importance of this endeavour cannot be exaggerated, yet the more materialistic of the conservationists fail to take cognizance of intangible values which must be recognized by our ideal. It is not merely to assure a continued supply of food, lumber, water-power, and other necessities that we wish to save the natural world from spoliation by man, but also because it is an expression of the creative energy that made us, because it is full of beauty and interest and speaks meaningfully to the contemplative mind. It is not merely because they are links in the chains on which nature's balance depends, or because they provide "sport" for the thoughtless hunter, that we wish to protect animals of many kinds, but because they are sentient beings like ourselves. Thus this ideal includes the ancient and perennially compelling ideal of *ahimsa* or harmlessness; but it is harmlessness widely applied, not only to sentient beings but to the beauty of a landscape, the purity of a river, the integrity of a forest.

This is an ideal that it is hardly possible to pursue selfishly. One may attempt to raise the standard of living of his own family or community, careless of whether his economic manipulations lower that of other families and communities. He may bend all his efforts to provide an education for his son or daughter, no matter how many other children grow up in ignorance. But when one strives, however modestly, to preserve the beauty and fruitfulness of the earth and the lives of the creatures that share it with him, he necessarily aims at benefits that are somewhat widely diffused, not only among his contemporaries but among future generations. To guard the natural world is to display a little of nature's impersonal largess.

Already this is proving a fruitful field for co-operation among nations. An example of this is the recent international effort to prevent the dumping on the high seas of waste petroleum from tankers and other ships. When seafowl heedlessly alight on oily slicks, their feathers stick together; they can no longer fly; they die of starvation and exposure—a tragic fate that each year, in consequence of man's carelessness, overtakes many thousands of beautiful sea birds. Moreover, the oily wastes are washed upon beaches, making them unfit for bathing, with consequent loss to seaside resorts.

Although this and many similar problems require action on the national and international level, it is a mistake to suppose that they can be solved by governments and organizations alone. Unless the demand for their solution comes from the people, official action will never be successful. Those who cherish this ideal must select the articles they use or consume with some regard to their provenance, refraining from things whose production involves wanton exploitation of land or sea or cruelty to living creatures. Since in the complex modern world it is difficult for the consumer to discover the primary source of all the articles he buys, education and publicity in this matter are urgently needed. Probably many of us daily use articles, innocent enough in appearance, that a conscientious person would never touch if he knew all that their production involves.

This ideal of preserving the beauty and fruitfulness of the earth should appeal to every man capable of broad vision, gratitude to the natural world that supports his life, and unselfish concern for its future prosperity. This ideal, if any, should be capable of uniting mankind in a common endeavour. It provides an excellent field for the practice of international co-operation; for one who is dedicated to it can hardly be suspected of manœuvring for selfish advantages. By working together on a global scale for the advancement of this ideal, men would develop attitudes, including mutual respect and confidence, that would help them to co-operate more closely in fields from which it is more difficult to exclude all suspicion of selfish scheming.[1]

ALEXANDER F. SKUTCH

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[1] See also the present writer's essay "A New Project for Human Happiness," in THE ARYAN PATH for January 1950.

THE FAMILY AND MENTAL HEALTH

[**Dr. Sita Ram Jayaswal** of the Lucknow University deals here with a most urgent problem, that of restoring soundness to the home. Society as a whole rests upon the home, and we need today integrated and happy homes, for " as all streams and rivers flow to rest in the ocean, so all the Orders flow to rest in the Householder." — ED.]

WE are living in an age which is full of tensions of every kind — personal, social, political, religious. Naturally individuals involved in these tensions suffer mental ill health when they reach a breaking point. It is with a view to focusing world attention on this greatest problem of the day that the World Federation of Mental Health, in co-operation with UNESCO and WHO, has organized a World Mental Health Year which began in April 1959 and will continue up to September 1960. During this period an international programme of research and enquiry and a programme of public information and education in regard to mental health has been planned. This is necessary because it affects not only individuals as such but also the nations to which they belong. The individual's behaviour in a social and national context has wider repercussions; so that mental health and world peace are interrelated. Leaders of nations suffering from emotional tensions and racial prejudices are bound to create problems leading to war. It is, therefore, necessary to concentrate upon the individual as such and see how it is that he or she becomes mentally ill.

Tensions are created when the tasks set for an individual are beyond his capacity to perform them. The rapid industrial and technological advancement in our civilization has introduced a sort of competition between man and machine. It is a race in which man often finds himself beaten by the machine of his own creation. We are living in a time which lacks faith in its ability to resolve its problems. That is why phrases like "crisis of character," "crisis of conscience," etc., have gained currency.

The incidence of mental ill health is of such vast proportions that it baffles human imagination. It is said that mental ill health is the greatest problem facing the world today. We do not have statistics pertaining to all countries of the world, but it is surmised that mentally ill patients fill more hospital beds than those suffering from cancer, heart disease and tuberculosis added together. It is also a fair assumption that for every mentally ill patient admitted to a hospital there are at least two patients living outside who are almost on the verge of such a state. It has been found that in Europe nearly two million people are in mental hospitals and in the United States of America, six million people are in hospitals on

account of mental illness. Figures in regard to European countries could also be given, but our purpose here is to concentrate upon the causes of mental illness and understand the remedies which are within the means of each individual.

The causes of mental ill health are, to begin with, related to the tensions faced by an individual. Tensions are created when there is a lack of understanding between the members of a group or when there is a lack of the feeling of "belonging." In other words, when an individual finds himself in an environment in which there is no acceptance for him and where he is not considered worth while, he begins to feel insecure, which is one of the important causes of mental illness.

The family is the most important social group; an individual has to live in it from his very birth. It is the quality of human relationships within the family that determines to a great extent the state of mental health. If there is an atmosphere of love and affection and belongingness within the family, the individual finds himself in harmony with other members of his family. But if, on the other hand, the family is a broken one, then the complications of mental illness often arise. Studies have shown that broken homes and twisted lives are responsible for much mental ill health. For example, in the United Kingdom it has been found that of 418 delinquent children no less than 45 per cent came from broken homes. A French study indicated that in Paris 66 per cent of the problem children came from broken homes. A "broken home" is a home where there is no matrimonial harmony or one of the spouses has deserted.

It has been found that mental ill health is also due to harsh, cruel, authoritarian and rejecting behaviour of parents and other members of the family. As stated earlier, each individual needs to be loved, to belong to someone and above all to feel significant. If these psychological needs are not fulfilled they create emotional stresses and conflicts, and bring the individual to a breaking point. Thus many causes of mental ill health are found in such homes and families as lack harmony and mutual understanding.

Among the social causes of mental ill health it may be pointed out that social demands have increased to a great extent. In Western societies it has been found that social class distinctions have brought many psychological stresses. New social needs have been created, and the individual is trying hard to meet them by working overtime and by spending beyond his means and even then remaining unsatisfied. There is a constant competition in social matters, based upon false values of life. The criteria of an individual's worth and social significance are based upon false ideals and

values. A man with a vast amount of money and material comfort is considered socially significant even though in his own private life he may be an utterly lonely person. We lack a proper understanding of the good life. There is also a general lack of a social philosophy that is altruistic and develops familial feeling. In other words, one of the main causes of mental ill health is the feeling of utter loneliness. The quality of human relations has sunk so low that it seems impossible to trust anyone or to be sincere. It is, therefore, evident that mental ill health is a product of the cultural crisis with which we are faced today.

At the national and international level the causes of mental ill health are created by the ideological cold war. Nations with different ideological outlooks fail to adjust to one another and to follow the policy of "live and let live." The concept of co-existence and the policy of *Panch Shila* which have recently been propounded are not practically applied in international behaviour. The result is that there is a general feeling of fear and insecurity prevailing in the world. The racial riots in Africa also reveal the mental ill health rooted in the racial policies of certain governments. We live in a world full of conflicts, prejudices and tensions.

It is not my intention to paint a gloomy and dismal picture of the situation we are in. My intention is to create an awareness of the immensity of the problem we are faced with. The problem of mental ill health is a great challenge to all people of good will working for the brotherhood of mankind. The remedies for mental ill health are within the reach of each one of us. We need to realize our real nature and the purpose of life. We need also to understand that the family is not a physical conglomeration of a few individuals but a living entity giving life and affection to the whole social organism. That is why the family is considered the bedrock of all social institutions. If the family is disintegrated, the individual is disintegrated, as also the nation to which he belongs. It is, therefore, necessary that the family remains integrated.

What we can do for the integration of the family is a moot question. It is not possible to go here into the details of the sociology of the family, but we can recall the injunctions of Manu in regard to family life. There are certain features of family life in India which are good for mental health. For example, the parent-child relationship is based upon a belief that the child-personality is a sacred trust and parents are to do their best in developing it. A child is a gift of Deity and parents have to care for him to the best of their abilities. So the early experiences of the child in an Indian family are generally conducive to good mental health. In a joint family where grandparents also live the child gets more attention and affection.

In India the family thus often provides the child with emotional warmth and care which is not possible in a country where family disintegration is taking place rapidly. Within a family there is no question of loneliness and all the members share the joys and sorrows together.

It is true that on account of industrial advancement in our country a threat to the joint family system has been created and it is quite possible that within the next twenty years the joint family may be replaced by single families. In such a case what is needed is not the physical conditions of a joint family but the familial attitude which enables a person to consider a society as a family. In other words, the individual must look upon the members of his society or community as members of his own family. The concept of family has to be enlarged so as to include not only the society in which the individual lives but also the whole world. In our country there is a well-known saying that one must consider the whole world as his own family—*vasudhaiva kutumbakam*.

This family attitude is helpful in developing good mental health. In a family we share and help the other members of the family without any selfish end in view. When the mother nourishes the child it is not with a view to getting some reward. The joy of nursing the child lies in itself. Likewise, other members of the family, when they do something for the whole family, think it is their duty to do it and make sacrifices in the interest of the family. It is, therefore, quite clear that the individual is not to think of himself only. He has to think of others and especially of those who depend upon him for emotional security and support. Owing to too much emphasis on the economic aspect of life, people have tended to relinquish such values as make them altruistic and selfless. It is within the family that higher values of life are imbibed, and we cannot afford to neglect it if we hope to promote good mental health. If we desire mental health it is necessary that we encourage such familial attitudes as enable the individual to follow the law of brotherhood and make him consider the whole world as his family.

It is implied in this that we need to have a philosophy of life which accepts human brotherhood. We need to have a system of education emphasizing these aspects of life. We also need to realize the essential unity of all religions, which bring to the forefront the real nature of man, which is divine. How these needs are to be fulfilled is a matter which must deeply concern educators, philosophers and well-wishers of mankind in general.

SITA RAM JAYASWAL

THE PHILOSOPHY OF SIKHISM

[**Shri H. I. S. Kanwar**'s informative article on "Indo-Vietnam Links Through the Ages" appeared in THE ARYAN PATH last year. In this, he writes feelingly of the social qualities and ethical emphases of Sikhism, which is best to be understood as a broad-minded, devotional, simple-souled movement to purify Hinduism and Islam from the formalism and superstition that had encrusted them. — ED.]

THOUGH most religions accept that there is one Supreme Being, and that the governing laws of nature, creation and its propelling force remain constant, unaffected by space and time, religions disagree with one another in certain aspects. This situation is due to each keeping itself distinct from the others, and the misconception that because humans live under different climes and speak different tongues, they should keep themselves apart. This is a fallacy; for, after all, man is blessed with the same corporeal frame and consciousness. Difference in race and clime does not imply change in the law of human nature.

The assumption of certain fundamental axioms propounded in the past is essential to understand even a simple phenomenon, and doubting their authenticity would make even the first proposition insoluble. It can be imagined what fixed laws must be required to prove the authenticity of the genius of the omnipresent, all-pervading Creative Spirit. After plunging deep into the realm of spirit, experiencing its mysteries and profound meditation, ancient sages arrived at certain truths which they presented to mankind to be followed. Spiritual inquiry was based on the laws governing life of the soul. By probing into the very root of nature itself and the indestructible all-pervading spirit, the ancient propounders of religion came to understand fully the nature of their wonderful communion with the Creator and desired others to share it, without losing freedom of thought and action or blindly following their teachings.

Certain definite qualifications are essential before one can master fundamentals. In our shallow materialistic era, the case of all God-conscious sages presents a living proof. If statesmen and politicians can sometimes predict future changes in the world situation, one can also infer that those in communion with God can safely show the path and actualities of the spiritual realm governing the present and the future. This may sound strange logic, but one must concede that in the realm of holy faith there is indeed little place for the highly educated and egoistic mind; for in that realm a babe may find a seat of honour while a wise man is denied entry, achievements and cleverness are of no avail, and innocence and total sur-

render are everything!

This philosophy is demonstrated in Sikhism, whose Holy Book propounds:—

> Bow down in the lowliest spirit at His door....If thou desire to play the game of love, put thy head on the palm of thy hand, then come to my street.

The servant of God should be perfect like God Himself. To be an instrument in God's hands is the final aim, the immortal glory, of a Sikh. Only when the Sikh attains that state where nothing equals renunciation in love will the Lord accept his true "Sikh," which means "disciple." Religion is a science embracing both the spiritual and the physical universe, probing into spiritual realms and the soul's functions through the Divine Light. The path for all is one, as Guru Nanak laid down:—

> One God is the source of all Divine Life, and is the soul. If one understands the secret of the Divine Spark within, one becomes a radiant source of Divine Light....If God is one, and all souls are from Him and of the same nature, how could the way to realize Him be different?

Propounded five hundred years ago by Guru Nanak, Sikhism is a universal religion adaptable to nature's mode of life, and may be summed up thus: making the human body a living temple of the divine music of consciousness, not of instruments or voices; like the Guru, breathing the music of the spheres with every breath; filling the earthly and visible life with sound-music, and the divine and hidden with silence-music. It is nothing but a realization of Reality.

The India of Nanak's time, some time before the advent of the Reformation in the West, was steeped in casteism resulting in the perpetual slavery of the people, although the country was progressing with the rest of the world in several aspects. What Luther and Calvin did for the Reformation in Europe Guru Nanak did in India and Asia. They all worked for physical and spiritual liberty, equality and brotherhood of mankind. While Luther and Calvin enfranchised the intellect of Europe, purified its religion, and brought it liberty and self-respect, Guru Nanak diagnosed India's malady and sought to purify the people by sowing the seed of the Khalsa Brotherhood and bestowing on the people the ideal of national regeneration. Thus, the aims of Protestantism and Sikhism were more or less similar. In recognizing the equality of the sexes, having a conception of perfect socialistic brotherhood in every sphere and holding the high conception of the Khalsa commonweal, Sikhism is far ahead of our world today. Guru Nanak himself summed up the India of his time thus:—

> It is the age where the ruler is a butcher, righteousness is absent and none can see the halo of truth; preachers of Islam and Hinduism have lost their influence, and the devil and untruth rule supreme, while songs of bloodshed are sung everywhere; the Creator alone watches the situation, and being true He shall administer true justice in the end; and Nanak speaks the truth, for it is time to speak the truth.

In Nanak's time, social, political and religious institutions had been corrupted. Society needed sound re-organization, a purification of modes of worship, the expulsion of ignorance and the education of the masses in sound conceptions of right and wrong and in the highest ideal of the realization of Self. Nanak precisely met these needs of the time.

Realizing that people were finally only moved by religious motives and that without their religious emancipation there was no hope of their social regeneration, Nanak devoted seventy years of tireless preaching to the carrying of his gospel to thousands. Nanak's one-time opponents eventually became not only his life-long companions but also his sincerest disciples. Both Hindus and Muslims flocked to hear his gospel, fragrant with tolerance. Through exhorting the Hindu to make "mercy your cotton, contentment your thread, continence its knots and Truth its twists, to make the sacred thread for the soul," Nanak preached to the Muslim to make "kindness your mosque, serenity your prayer-mat and what is just and lawful, your Holy Book, modesty your circumcision, civility your fasting, to be a true Mussalman," and through the institution of a common kitchen and dining centre where meals were served to all, both Hindus and Muslims, irrespective of caste, Guru Nanak brought them together more closely. Ultimately, large numbers of both Muslims and Hindus looked to him as the only hope of salvation and gave him their allegiance, so much so that on his passing away they quarrelled over the possession of his body.

Nanak succeeded with his gospel because it was non-sectarian. Aiming at emancipation from polytheism, priestcraft, idolatry and superstition, he contributed sufficiently to national progress by giving practical effect to the high ideal of equality in race and creed, religious hopes and political rights, and by declaring that God alone was to be worshipped, truth was greater than all other sacrifices and pilgrimages, love of God better than mere religious rites, real salvation in devotion to God, and the high and the low really equal in every sphere. A firm believer in the equality of the sexes, he exhorted the women to forsake the veil and work with their menfolk in every sphere, and preached to the men thus:—

> In woman is man conceived, of woman he is born, to woman he is betrothed and married, with woman he goes through life, to woman he is

bound. Is she evil, who is the mother of kings?

He was the first in his age to raise his voice against tyranny and oppression, condemn selfishness, avarice, worldliness, unwillingness to fight the battle of life and withdrawal under the pretence of cultivating spirituality. He approved worldly activities only so far as they did not clash with justice or truth. Being practical, he preached: "Work with thy hands, walk with thy feet, but centre thy mind in meditation on the Lord."

The seed sown by Guru Nanak immediately took root and grew steadily. His successor, Angad Dev, devised the easily understood Gurumukhi script to increase literacy among the masses of the Punjab, all Sikh literature being written in it. To facilitate spiritual and temporal machinery, Amar Das, the third Guru, split the Punjab into parishes. His successor, Ram Das, erected the Golden Temple, the centre of Sikhism. Arjan Dev, the fifth Master, compiled the Holy *Granth* (Book), the Sikh Scripture, also regarded as a Guru by the Sikhs, for which he was tortured by the existing tyranny. He was succeeded by Har Gobind. Peaceful organization was achieved through the meditative silence of the seventh Guru, Har Rai, and the child-like innocence of Har Kishen. The growing Moghul tyranny forced the Hindus to seek refuge under the ninth Master, Tej Bahadur. His successor, Guru Gobind Singh, collected original religious, social and political literature in the Panjabi language, and translated the best available in India, appreciating that only the best literature could regenerate the nation.

Gobind Singh also imparted a novel tone in chivalrous and romantic poetry, intellectual and physical energy. He welded the Sikhs into the powerful Khalsa Brotherhood through education, organization and discipline, thus making sparrows into hawks. He initiated a baptism of *Amrita* (nectar of life), administered in the presence of the Holy *Granth* by five Singhs to the individual, who solemnly agrees to abide by the tenets of Sikhism. Gobind Singh fought actual battles against tyranny and oppression, even exhorting his own sons to sacrifice themselves at the altar of freedom, justice and truth.

There is a great Christian saying that "the blood of the martyrs is the seed of the Church." So it was with the Sikhs, for with the increase of persecution Sikhism gained more strength. When the Sikhs sacrificed their lives in the assertion of their birthright to freedom, and their very homes and hearths were destroyed, the tyrants little realized that killing the Sikhs only added to their victory. The hearts of the masses who witnessed the orgies committed against the Sikhs sympathized with these valiant men who gladly gave their lives so that their brothers could live as self-

reliant, self-respecting and sacrificing men. It did not take long before the country was behind the brave Sikh cause and thousands rallied round the flag of Sikhism to carry on the sacrifices. The great work of nation-building and reformation of mediæval India commenced by Guru Nanak in 1469 was firmly established by 1690, and was completed in 1758, when the Sikhs became a sovereign power in the Panjab. Sikhism has come to stay, owing to the strength of the Sikhs' noble qualities of head and heart, force of character, self-sacrifice and unbounded faith in their philosophy.

Sikhism believes in God as an existing approachable Reality, that can be realized through devoted meditation, the most important fundamental being that anything visible is liable to decay and blind attachment to Creation is undesirable. Living to love God is the Sikh's prime object in life, and having human form, he should strive towards union with God through meditation amidst saints and sages:—

> For worship, two beings are necessary, one the saint and the other, God: God, who bestoweth salvation and the saint who causeth us to repeat His name.

Guru Nanak had emphasized that he did not offer salvation on mere belief in him and that the divine preacher would not plead for the impure and the dishonest.

Losing this opportunity of life, the soul might wander, how long no one knows:—

> It is difficult to obtain human birth, it cometh not again and again. As the ripe fruit of the forest, when it falleth to the ground, returneth not to the parent-branch.

Salvation and redemption are obtained by those alone in whose heart the Name dwells. Sikhism insists upon faith in God not for the performance of miracles, but as something the realization of which is possible in everyday life. It holds incessant daring and doing good to be the source of God-consciousness.

Renunciation of selfish motives such as egoism, lust, anger and covetousness, freedom from vices and a striving for love of mankind are the keynotes of Sikhism. A Sikh's daily routine should include *sewa* (unselfish service of mankind), *satsang* (association with the wise and recitation of hymns praising God) and meditation on the Lord's name, which is facilitated by continuously repeating one word, "*Wahiguru*," the highest symbol for the source of all love, truth and goodness, and considered rhythmic and natural, because the syllable "*Wahi*" is carried with each inhalation and the syllable "*Guru*" with each exhalation. In this a Sikh breathes the music of God with every breath. Through meditation alone he can achieve his

final goal of conquering *Maya* (Illusion), attaining eternal bliss, peace and communion with the Infinite.

When the Tenth Master, Gobind Singh, initiated the first Five Sikhs into baptism on Baisakhi Day at Anandpur in 1690, he declared that henceforth their names should be suffixed with "Singh" (Lion). The first step into Sikhism is to become a Sikh, while to become a "Singh" is the final stage in a Sikh's life, to deserve which he should observe all the tenets of Sikhism. That all Sikh names end with "Singh" is to indicate that they are sons of the same father (metaphorically, Guru Gobind Singh) and signifies the perfect equality amongst the Sikh brotherhood. In this spirit Guru Gobind Singh himself first baptised his Five Singhs, and then received his own baptism from them. Because of its character as a brotherhood, Sikhism has survived through the years in a world torn with war and strife.

A Singh is required to wear five symbols (the "Five K's"), the significance of each constantly reminding him of his moral obligations. The *Kesha* (hair), unshorn hair on the body and head, signifies the leading of life as nature has created it. The *Kangha* (comb) symbolizes that as a comb cleans the hair, so shall a Sikh cleanse his mind of lust, anger and covetousness, through unselfish service, association with the wise and meditation upon the Lord's name. The *Kachha* (loin-cloth) signifies that a Sikh shall have no sexual relation with any woman except his own wife, whom he should love truly. The *Kara* (iron bangle) symbolizes that a Sikh shall stand for the cause of righteousness and justice, and do good to all. The *Kirpan* (sword) signifies the Sikh's foremost duty to stand by the oppressed and is honoured as the deliverer of mankind from evil.

Sikhism does not regard its Gurus as direct incarnations of God. Guru Gobind Singh asserted: "All who call me Supreme Being shall fall into the pit of hell. Recognize me as God's servant only." It is this philosophy of Sikhism that has kept the spark of Sikhism alive to this day.

H. I. S. KANWAR

THE HUMANISM OF JANE ADDAMS

[**Miss Margaret Tims** is at present the Editor of *Peace and Freedom*, organ of the British section of the Women's International League for Peace and Freedom. Her book on Jane Addams is to be published by Allen and Unwin this year. Readers will also remember her thoughtful reflections on "Revolution in the West" and "Towards a Peaceful Society" (THE ARYAN PATH, Vol. XXX, pp. 163 and 359, respectively). She draws a most attractive sketch of the life and ideals of Jane Addams, the centenary of whose birth falls this year. — ED.]

THE CENTENARY of the birth of Jane Addams on September 6th, 1860, is an appropriate time for reassessing the contribution of this great American humanist to the "universalist" philosophy of which she was a notable exponent.

It was in very early life that Jane Addams became aware of the existence of a greater world beyond the confines of her own immediate environment, as the eighth child of a Middle Western miller in the pioneer settlement of Cedarville, Illinois. At the age of six, she was distressed by recurrent dreams in which it seemed that

> everyone in the world was dead excepting myself, and that upon me rested the responsibility of making a wagon-wheel...and never once did I know how, although I fully realized that the affairs of the world could not be resumed until at least one wheel should be made and something started.

Her father John Addams, who came of English Quaker stock, was himself a man of outstanding character and abilities, a close friend of Abraham Lincoln and a Senator of the State assembly. Her mother had died in childbirth when Jane was two, and her father was the dominant influence in her development. In his personal life he set a standard of integrity which she was to feel, quite unjustifiably, that she herself never attained; in his capacity as a miller he fired her imagination with the symbol of "peace and bread" as the primary need — and the primary human right — for all mankind.

John Addams was never an orthodox Quaker and belonged to no church; nor was he a pacifist. In the American Civil War he had mustered the "Addams Guard" to fight for the Northern cause, and it was in this heroic tradition of the liberating army that Jane Addams was reared. That she grew up, in spite of her veneration for her father that bordered on idolatry, to reject this ideal in favour of the Christian doctrine of "non-resistant love" is a measure of her independence and originality of thought

no less than of her compassion.

Her father's death when she was twenty-one, and newly graduated from Rockford College, no doubt helped to hasten this conversion. How else could she contain her grief? She inherited a considerable private income, but wealth brought little comfort either for her personal bereavement or for her uneasy social conscience, which was quickened by a trip to Europe in 1883 and a first-hand insight into the condition of the "labouring classes" in the East End of London.

She was becoming increasingly dissatisfied with the pursuit of intellectual and social accomplishment that was expected of a young woman in her position. A second visit to Europe confirmed her conviction that this way of life was no answer to the problems of democracy in the expanding industrial society of Western Europe and America. But her vision of a better way was still only half-felt and wholly unexpressed. Then suddenly, in the ancient cathedral of Ulm in South Germany — where she saw carved on the choir-stalls the history of man's religious aspiration in early pagan, Greek and Hebrew as well as in Christian symbols — the vision was revealed in her concept of a "cathedral of humanity." To the building of such a cathedral, Jane Addams was to dedicate the whole of her adult life.

But what was this "cathedral of humanity"? From the start its blueprint was clear in her mind. It should be "capacious enough to house a fellowship of common purpose," Jane wrote that same night in her notebook, "and beautiful enough to persuade men to hold fast to the vision of human solidarity." Returning to London, she discussed her plans with the Rev. Samuel Barnett, warden of Toynbee Hall, the Whitechapel settlement which had been founded four years earlier by a group of Oxford men. Encouraged by this successful demonstration of her vision in action, she hastened home determined to spread the social-settlement movement in the United States. Thus the famous Chicago settlement, Hull House, was founded by Jane Addams in 1889.

Hull House stood in a thickly-populated, industrial area of the city, three-quarters of whose inhabitants were foreign-born. As a centre for immigrants of many races — Italians, Germans, Polish and Russian Jews, Bohemians and Irish — all of whom were welcomed on a basis of complete equality, it became for Jane Addams a microcosm for the development of the world community which she regarded as the special mission of twentieth-century man. The motive-power of Hull House was a response to human need, at all levels. Social investigations, legislation for the protection of women and juvenile workers, encouragement of trade unions . . . all these necessary campaigns for improving the material standards of the

under-privileged were paralleled by a high level of artistic and recreational activity: the little theatre, the art gallery and the gymnasium were as integral a part of Hull House as the surveys of health, housing and labour conditions for which it soon achieved national renown. Nor did Jane Addams omit to point out—indeed, she stressed this factor in her autobiography *Twenty Years at Hull House*—that those who worked at Hull House came to receive no less than to give; that democracy could not prosper without a contribution from all sections of society. No human being, in her philosophy, was "expendable." The settlement, she wrote,

> must be grounded in a philosophy whose foundation is on the solidarity of the human race, a philosophy which will not waver when the race happens to be represented by a drunken woman or an idiot boy.

The conclusions reached by Jane Addams in her search for what she called "a new social ethic for the industrial age" were published in *Democracy and Social Ethics* (1902). In *Newer Ideals of Peace* (1907) she discussed the new international ethic that must supersede the outworn "ideals" of militarism before humanity could progress to the next stage of evolution. The new ethic must be built on co-operation in "ministrations to primitive human needs"—as she later expressed it in *Peace and Bread in Time of War* (1922)—and must be implemented by the establishment of appropriate international institutions. The League of Nations failed to meet the post-war challenge, she considered, because it was too closely linked to the old school of diplomacy and too bound to the interests of the victorious powers at the Treaty of Versailles. The disinterested, practical assistance being provided today by the United Nations specialized agencies in health, education and agriculture comes very much nearer to her vision of international co-operation.

As a declared pacifist, Jane Addams suffered considerable isolation, ostracism and loss of influence in her own country during and immediately after the First World War. In 1915 she had presided at the International Women's Congress at The Hague, at which women from enemy and neutral countries sat down together and tabled proposals for mediation by a conference of neutral states. Later she travelled and lectured for Herbert Hoover's food-relief administration, visiting France and Germany immediately after the armistice. She was shocked by the starvation of innocent civilians, including many thousands of children, caused by the continuation of the food blockade, and her appeals for milk for German babies did not increase her popularity with some of her "patriotic" fellow countrymen. But, like Edith Cavell, she found that patriotism was not enough: the true patriot must extend his loyalty to include the whole

human race, just as in the past the individual self-interest had merged with that of the family, the tribe and the state. Describing the impulse towards human solidarity that had brought together the women at the Hague Congress, she spoke in her presidential address of these forces as

> a spiritual internationalism which surrounds and completes our national life even as our national life itself surrounds and completes our family life; they do not conflict with patriotism on one side any more than family devotion conflicts with it upon the other.

During the latter part of her life Jane Addams devoted herself primarily to the cause of peace. Many of her social innovations had been accepted, but the goal of a united world community seemed as far away as ever—and with every new technical and scientific advance the need became more urgent. She worked mainly through the Women's International League for Peace and Freedom, of which she was President until ill health caused her retirement in 1929. She believed that women have a special responsibility to safeguard the future of the human race, if need be by acting as a counter-influence to the masculine drive towards mechanical invention and abstract speculation. Her concern for the future expressed itself also in a passionate sympathy with the needs and aspirations of youth; for without the co-operation of youthful energy and idealism the good society could never be realized on this earth.

And it was on this earth, in the here and now, that Jane Addams wished to realize her vision. The concept of the "cathedral of humanity" was no accidental metaphor, but a literal expression of what she believed to be not only desirable but possible in the community of men. Like her father before her, she had little regard for formal religion, and less for the supernatural. A nominal member of the Congregational Church, she presided at the World Congress of Faiths in Chicago in 1933. In her last book published in her lifetime, *The Excellent Becomes the Permanent* (1932), she came nearest to an expression of religious faith, and in these essays the Greek influence was as strong as the Christian. Our passport to immortality, she believed, was the excellence of our life on earth: and who would deny her own claim—except possibly Jane Addams herself?

Her last years were marked with honours and awards such as no other American woman had ever attained to. In 1931 she received a Nobel Peace Prize; at a dinner in her honour in 1927 a professor of politics had described her as "a great statesman without a portfolio." After her death at the age of seventy-five in May 1935, she was mourned by thousands at a national lying-in-state and tributes poured in to Hull House from Heads of State across the world. The affection of the humble people who had

been her neighbours for forty years was coupled with the esteem of the "men of power" who had ignored her policies, while admiring her principles, for almost as long. It is a measure of the universality of Jane Addams that she could speak to all conditions of men, at all levels of thought and feeling, and still be understood. In her range of intelligence and breadth of compassion, she stands comparison with Tolstoy and Schweitzer; possibly the greatest woman of her own day, she is certainly one of the great human beings of all time.

MARGARET TIMS

THE LITTLE MONKEY

We may have disliked monkeys,
not as animals, nor for shock of surprise
should one appear unexpectedly at the window,
but because they are terrifyingly the arrested part
of a huge plan where a long way back
a measured, evolutionary clock
purposely ran down, and stopped.

Yet, though we may shrink from them
because of their lowest common denominator
of human expression from the primæval,
how we felt an absolute reproach
of compassion when we saw
the little monkey who was sick unto death,
and for whose life zoological experts were battling.

The face had been beautiful when we
saw it in health, and yet a monkey's:
gently puckered, and haunted,
while the eyes held both clue and mystery,
translucent and soft
as the gold-brown iridescence in a cat's-eye stone.
But these were human. Their trapped sorrow
was a stab to conscience;
their searching for Why, and Where, and Who
an indictment against the caging of so delicate
and sensitive a creature whom nature had forsaken
on humanity's lowest rung.

The little monkey has died.
We cannot forget
its eyes of tragedy.

ODETTE TCHERNINE

WAR IN MODERN AND IN EPIC POETRY

[**Shri Samir Kanta Gupta**, familiar to our readers, in this brief essay brings out a strand of similarity in the poetic apprehension of war in ancient and modern poetry — the waste of war itself and yet the grandeur of human fortitude that may be revealed through it. Is there not a mysterious reason for the fascination of war? Indeed, it is when the bloody externals are absent that we see the naked essence of war: the conflict of the soul's will with the animal-man's. — ED.]

WAR is as old as man himself, who waged it from the moment he started his journey on earth, at first against the environment in which he was placed and, secondly, against his co-travellers, his kinsmen. The outward pitch and extent of this act of anguish may have varied with the passage of time; the Kshatriya arena of combat may have today become world-wide; yet the pith and pathos and poignancy of the doleful drama remain at bottom the same. Only the poetic consciousness that looked at it the other day has now suffered a sea-change: a Rupert Brooke can no longer echo the robustly confident sentiments of a Rudyard Kipling; with the former the world has become a vale of sighs and tears where nothing is permanent and none can withstand the ruthless forces of destruction and death:—

> And these shall pass,
> Whatever passes not, in the great hour,
> Nor all my passion, all my prayers, have power
> To hold them with me through the gate of Death.

The poet is a passive dreamer here of the inescapable tragedy. But the voice of revolt soon rings aloud in the midst of this resignation and pessimism:—

> ...the boy lying dead under the olive trees
> Was too young and too silly
> To have been notable to their important eye.
> He was a better target for a kiss.

Stephen Spender gave this conquering spirit a new lift and momentum, which were further carried to a peak by the irresistible Cecil Day Lewis:—

> Who raised his hands to brand a Cain
> And bless a submarine?
> Time is up; the medicineman
> Must take his medicine.

In more modern times the poet has accepted the role of reformer: he has refused to rest contented with his vision of a tragedy, only depicting

it; he has equally felt in him the urge to hate war, seek its cause and remove it. For this death is a machination of some perverse individuals with a perverse philosophy of life, and it can be met front to front with material and moral means.

To the modern poet as well as to the modern politician war is a human malady: its roots are in the human flesh, where desire and ambition and the will to lord it over others rule. And the flesh not only rules but, ironically enough, is ruled and finally maimed by the engine of destruction it has set going. Death here, then, is palpably near and despised and looked upon as an evil intruder.

Nor did the Greeks of Homer gloat over a war. The great Achilles said with a distaste that he had only responded to duty's call and, once that task was over, would wish not to be forced into war again. Yet the Greeks, being in the midst of it, stood firmly to face a dire situation such as this:—

> War burns about the town for thee: for
> thee our slaughtered friends
> Besiege Troy in their carcasses, on whose
> heaps our high walls
> Are overlook'd by the enemies; the sad sounds
> of their falls
> Without, are echoed with the cries of wives
> and babes within.

So did the heroic ancient Indians of the *Mahabharata* on Kurukshetra:—

> Like the swirl of the ocean when it receives the Ganges was the swirl of battling hosts slaying one another. Covered with blood and undiscernible of form did the earth then become; nor might high or low [ground] be known.[1]

Whatever doubts have been cast by some critics on the historicity of these two wars, the tragic depth of the poetry will ever remain as real to readers as it appeared to the poetic perception of the ancient seers. When Vyasa uttered that inevitable phrase, "That mighty-armed [hero], the very banner of all bowmen, fell like Indra's standard uprooted, making the earth resound,"[2] or when Homer lamented over the death of Patroclus,

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[1] *Āsidgāngam ivāvarto muhūrtamudadheriva*
Sainyānām yudhyamānānām nighnatāmiretaram
Agamyarūpā pṛthivi śonitāctā tadābhavat
Samam ca viṣamam caiva na prajñāyata kiñcana

[2] *Sa papāta mahābāhurvasudhāmanunādayan*
Indradhvaja ivotpṛṣta ketuḥ sarvadhanuṣmatām

"With him all Greece was sunk," they touched, not merely the perfection of words but the very heart of a tragic reality. And has not Tagore said that, for Valmiki, Ayodhya with its local anecdotes is less real as the proper birthplace of the Hero than the inward realm of the poet? The Greeks, truly being realists, confronted the acute and agonizing reality of war, Death. But how?

> So falls a Poplar, that in watery ground
> Raised high the head, with stately branches crown'd.

This is the picture of Simois while passing away from the scene. Or, rather, instead of passing away completely and for ever, does he not in these words emerge from beyond the portals of oblivion more heroic and grander in stature? Death, then, it seems to Homer, does not wholly disable and disgrace man but puts a stress upon his manhood and endows him with a rare opportunity to reveal his inner greatness. The Greeks of Homer, sense-bound and worshippers of the form perfect though they were, knew the way to acquire this height of their being (Socrates' is, of course, the classic example in a more modern setting) by a sheer and clear uprightness of their invincible will, and almost a perfume surrounds them in their greatness:—

> Not hate but glory, made these chiefs contend;
> And each brave foe was in his soul a friend. . . .

Not to escape from life and its travails, but take them with a defiance and know that death is not an individual catastrophe but the inevitable outcome of the play of a mighty universal principle to which all must submit, is the Homeric way of looking at it. Here the indomitable spirit catches almost a glimpse of immortality, tearing, as it were, a veil from the hands of Time.

In Bhishma the Indian vision points to another solution. Here ignorance is death, and in the full consciousness all is immortality, and all eternally is, and Death is another name for life in a pause after which the same drama continues with a new stress and renewed significance.

SAMIR KANTA GUPTA

NEW BOOKS AND OLD

TWO BOOKS ON MYSTICS: MUSLIM AND CHRISTIAN*

THE FIRST of these books covers a very wide field very adequately and intelligibly. The second might be said to supplement and complete it. That the mediæval Christian mystics and those of Islam have much in common is generally recognized. It could hardly be otherwise, since all real mysticism is focused on the divine, and this of course means escape from self. However, a little more detailed study of each may prove interesting and profitable.

It is noteworthy that both the Sufi mystics and those of Europe evince a rather striking kinship of thought with the Neo-Platonic philosophers of the third and fourth centuries, who in their turn were certainly influenced to no small degree by the great Christian teachers of Alexandria — notably St. Clement and Origen. This is very understandable in the case of the Christian mystics — and since some descendants of the Neo-Platonists settled in Persia it might be expected that their teaching was sometimes reflected in that of the Sufis, for although the Sufi form of Islam arose in Arabia in the twelfth century it was in Persia that it found its fulfilment.

The aim of the Sufi mystic, like that of the Christian, is the realization of the unitive life, of passing from the phenomenal to the real. This comprises three stages: purgative, illuminative and unitive. First, however, there must be repentance. This, for the Sufi, might be described as the awakening of the soul from heedlessness, and then entry on the path. Repentance means of course that the *nafs* — the lower or appetitive soul, the seat of lust and passion, which corresponds exactly with the "flesh" of the New Testament writers — must be vanquished before any progress towards union with the divine can be effected. Mortification of the *nafs*, involving eradication of self-will, will lead to the contemplative life. And the traveller on this path if he perseveres may expect to attain to perfect bliss, to the enjoyment of God (the divine), transcending time and space, to that state which in Sanskrit is known as *samadhi*. But to reach this goal the Sufis have a way of their own. They place themselves completely in the hands of a *murshid* or spiritual director, whom they follow most implicitly — though whether this is the best way is obviously open to question. A novice-master is helpful to young monks, but too absolute leadership could well prove otherwise.

The Sufi movement in Islam was beyond doubt the most significant event in the religion of the Prophet. The Sufis tended to develop into religious orders whose members are generally classed as "dervishes," and, although much might be said against the ecstatic excesses of some of these, not to mention the frauds and follies associated with certain exponents of the dervish cult, it must be admitted that much genuine religion was, and perhaps still is, to be found amongst the dervishes.

The Sufi saw God in all His works. And this not infrequently evoked in him a profound pity and sympathy for all creatures — even insects. Jal-al-'uddin Rumi was of course the Sufi theologian *par excellence*, and his great work — the *Masnavi* — is by some Moslems esteemed almost above the *Koran*. The

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* *The Mystics of Islam*. By REYNOLD A. NICHOLSON. (Quest Series. Bell and Son, Ltd., London. 178 pp. 1914.); *Master Eckhart and the Rhineland Mystics*. By JEANNE ANCELET-HUSTACHE. Translated by HILDA GRAEF. (Men of Wisdom Series. Harper Torchbooks, New York; Longmans, Green and Co., London, 191 pp. Illustrated. 1957. 6*s*.)

Sufis were indeed characterized by their very liberal attitude for the most part in matters of dogma. They did not regard the *Koran* as the only gateway to salvation; to many of them all scriptures pointed likewise to heaven and could well be but different ways to God. They made no fetish of the written word. Moreover, they did not attach much importance to merely formal or legalistic religion, with its "do's" and "dont's," which they regarded as primarily for the crowd (and Islam is extremely legalistic); for the elect there was something higher than law. Those who had attained to the higher plane had passed from the religion of law to that of Grace.

They understood, though, that to be wholly absorbed in contemplation of the divine was not alone sufficient. It is not enough to have escaped from all that is creaturely. The perfect life comprises both inward and outward aspects of the One. The Creator is manifested in His works. To abide in God, after passing away from selfhood (*fana*) is the mark of the perfect man: he passes from plurality to unity, but whilst continuing in the unitive state, he returns with God to the phenomenal world and manifests unity in plurality. Moslems, like Christians, honour a vast number of saints. These generally are recognized by their ecstasy or raptures and by their power of working miracles — no doubt the latter are largely fictitious but to their credit the Sufis usually account miracles as but of very secondary importance. It may be noted that a saint (*wali*) is not always a man — women saints (*waliyyat*) are not altogether unknown.

When we turn to the mediæval mystics of Europe it soon becomes evident that Master Eckhart is the most typical and indeed the most complete exponent of Western mysticism. But before him there were some really noteworthy German mystics and, as the author of *Master Eckhart and the Rhineland Mystics* rightly reminds us, a considerable number of these were women. If women played some part in the religious life of Islam this was far more the case with mediæval Christianity. In fact, at one time they were perhaps rather more numerous than the men. Hildegard of Bingen (1098-1179) was one of the most notable mystics, and also a physician, and her kinswoman, Elizabeth of Schönau, was scarcely less famous. Other notable thirteenth-century mystics include Christine the Admirable, Margaret of Ypres, Beatrice of Nazareth, Mechtild of Magdeburg (the first mystic to write in German), St. Mechtild of Hackeborn and St. Gertrude the Great. Master Eckhart was himself attacked as the more profound and vigorous thinkers usually are, but his critics were soon confounded, although they did not withdraw their accusations, and history has cleared his writings (he wrote much in both Latin and German) of the taint of heresy or false doctrine in the shape of quietism or pantheism. And it must be remarked that the other great mediæval mystics and especially the greatest of them — Ruysbroeck, Suso and Tauler — were his disciples and followers. These, less suspect of heterodox views than Eckhart, nevertheless re-echo his thought; Suso, for instance, thus summarized the stages of the mystic way:—

> The man who has renounced himself must be detached from created forms, formed with Christ, and be transformed into the Divinity.... Do like a young eagle that has grown up, and may your wings that have grown strong — I mean the superior powers of your soul — soar to the height of contemplation, to the summits of a blessed and perfect life.

C. R. PARRY

Forerunners of Jesus. By LEROY WATERMAN. (Philosophical Library, New York. 156 pp. 1959.)

This is an intriguing book, but it is

unlikely that its thesis will be acceptable to Christian scholars, as it undermines the very foundation of orthodox Christian theology, or at any rate robs it of the Old Testament authority which is generally claimed for it in the Book of Isaiah, Chapters 40-55, and especially in what are known as the "Servant" passages. The author finds in the unnamed prophet of the Exile who wrote these chapters of the composite Book of Isaiah the chief "Forerunner" of Jesus of Nazareth, not in the sense of having prophesied his coming but in having evolved a religion of pure, universal, ethical monotheism far beyond any of his predecessors and subsequently understood by Jesus alone of those who came after him.

The other "Forerunner" is John the Baptist, whose importance lies, not in his announcement of the coming of one greater than himself, but in the inspiration which Jesus received from his life and death, revealing as they did the utmost courage and fearless facing of danger and death for the sake of truth and righteousness.

According to Professor Waterman, these two are the "Forerunners of Jesus," the one in having suggested to him the grand universalities of the message revealed in so much of his teaching; and the other in having put before him an example of moral courage and faithfulness even unto death. And true Christianity should take its stand on these:—

> Herein Christianity once freed from the easy-going doctrine of a salvation that costs man nothing, and moved indeed by Jesus' suffering, yet not as accomplishing thereby man's redemption but as a supreme example of what any man may be called upon to endure as a part of the price of bringing God and man together, could become the bearer of the brightest hope of man...an immortal hope that can only come about by daring to lose one's life in the world struggle for freedom, truth and righteousness.

MARGARET BARR

Upanishad Digdarshana. By DIWAN CHAND. Hindi. (Visweshwarananda Vedic Sansthan, Hoshiarpur. 204 pp. 1959. Rs. 2.75)

This book is a free Hindi rendering of the famous book in English entitled *Short Studies in the Upanishads* by Dr. Diwan Chand, a well-known professor of logic and philosophy and a former Vice-Chancellor of Agra University. A good teacher of logic and philosophy, he has been logical and scientific in his treatment of the subject; a devout lover of Vedic literature and devotee of *Brahma-Vidya,* he has very successfully upheld the dignity and serenity of the Upanishads.

He is, nevertheless, critical, not eulogistic, in his approach, and thus he has been able to weed out much trash from the real essence of the Upanishads. He does not accept as authentic more than a dozen Upanishads out of more than a hundred. He has confined the scope of this study to only nine Upanishads: *viz., Isha, Kena, Katha, Mundaka, Prashna, Taittiriya Shwetashwatara, Chhandogya* and *Brihadaranyaka.*

Dr. Diwan Chand has abjured the traditional approach and tried to provide a scientific study. He has combined in his style brevity with clarity, precision with simplicity and directness with depth. He has, at places, very appropriately, narrated interesting anecdotes and useful personal experiences to explain his point, and so made his book a real guide to students of the Upanishads, whom it will certainly help in comprehending abstract philosophical ideas.

At the very outset, in his "Introduction to the Subject" he has explained many of the fundamental concepts underlying his study of the Upanishads. A patient reading of this book would leave the reader better equipped to appreciate the Upanishads and to understand some-

thing of the *Brahma-Vidya* contained in them. To my mind it is not so much an introduction to the study of the Upanishads as texts as a useful exposition of the mysterious realm of *Brahma-Vidya* contained therein. In the last chapter he has given some very important extracts from the Vedas and the Upanishads, which have added to its importance.

Pandit Vishwanathji deserves our thanks for inspiring Dr. Diwan Chand to bring out in Hindi this useful book, which was offered first only to English-readers.

Unfortunately the production and printing does not match the merits of the book.

INDUPRAKASH PANDEY

The Transfigured Cosmos. By JON GREGERSON. (Frederick Ungar Publishing Co., New York. 111 pp. 1960. $3.50)

These four essays in Eastern Orthodox Christianity present the Russian form of Orthodoxy, and thus incidentally give the reader a view of Russia that is different from the usual view. What was the Russian religious consciousness, we are assured, is still deeply embedded in the Russian soul. The anti-religious policies of the Communist government have had the effect of purifying the corruption which undeniably existed prior to the Revolution. "Only those of genuine conviction and deep faith in the mysteries of the spirit remain within its fold." The author puts forward the view that no other people within the Christian tradition has been so absorbed by the spiritual quest as the Russians, whose "thirst for the Absolute has amounted to hardly less than a passion," and nowhere outside of India "was man so tortured by the desire to realize liberation and salvation in God." The passion for the Absolute was

> an inner compulsion, an all-consuming flame grounded in the very depths of man's inner being, a flame which was quenched only when man had realized the wholeness and peace of the sanctified state.

Many believe that the West, in her search for peace, must turn again to the now largely forgotten spiritual foundations of her culture. While modern science has given the West a view of a "transfigured cosmos," is it possible that Nature, with her love of paradox, will give Russia the role of reviver of spiritual foundations through the complementary view of "the transfigured cosmos" Russian religious thought has preserved?

IRENE R. RAY

An Introduction to Metaphysics. By MARTIN HEIDEGGER. Translated by RALPH MANHEIM. (Yale University Press, U.S.A.; Oxford University Press, London. xi+214 pp. 1959. 22*s*. 6*d*.)

It is said on the dust-cover:—

> In 1929 Heidegger was elected Husserl's successor to the Chair of Philosophy at Freiburg.... In 1945 he was removed from the Chair of Philosophy on the charge that he had served the interests of the Nazi movement.

I am therefore suspicious and uncomfortable when Heidegger is eloquent on heroic struggle to reach being by flight from the ordinary and the trivial, as also when he broods on the challenge to Germany and Europe that by devotion to being they should resist the all-encompassing materialism that threatened from America and Russia. Indeed, on p. 199 Heidegger speaks explicitly of National Socialism, of "the inner truth and greatness of this movement (namely the encounter between global technology and modern man.)"

Nor am I bewitched by the pontifical and oracular style of the author. He seems to me too ready to dismiss too

many other writers as mere scribblers. In this obstinately baffling world of ours, where pain and death and dishonour are still after all so real, I could prefer a greater humility.

Yet the book seems to me an important complement to the kinds of writing that come from the various branches of philosophical analysis. Its penetrating linguistic enquiries, not less than its arresting philosophical and poetic interpretations, are for the reinforcement, not the denigration, of metaphysical insight. With a confident Greek and German scholarship, and with poetic sensitivity as well as philosophical profundity, it wrestles above all with the question of being.

Heidegger puts his main question thus:—

> Is being a mere word and its meaning a vapour, or does what is designated by the word "being" hold within it the historical destiny of the West?

His answer in effect is that being is original and foundational reality. It is being that appears and becomes. It is being that reveals itself to be thought and known. It is being that is fundamental to values. Above all, it is being, *sein*, that articulates itself into being there, *dasein*, into things having qualities or characterizations, what the translator speaks of as "essents." But a man can know that he has being which is prior to and independent of his qualities. This is his distinction, his destiny and his world importance.

Heidegger also raises the question as to why there is being rather than nothing. But here his answer seems to me especially enigmatic and elusive. This, however, is consonant with the book as a whole. In a thousand different keys it is provocative and suggestive on questions unmistakably momentous.

The translation reads well.

M. Kaye

Hegel: An Annotated Selection. Edited by Wanda Orynski. (Philosophical Library, New York. 361 pp. 1960. $4.71)

It is not difficult to discern at present a revival of interest in Hegel. Hegel's philosophy has passed through many upheavals, and true to its genius, it has provoked contradictory evaluations of its own worth. That he is obscure and unintelligible in more than one place no one can deny; that much of what is comprehensible has no lasting value no one can question. But Hegel is not dead, and there is much in the labyrinth of his thought which is truly living. Above all, he is great in his aims, in the daring recognition of every conflict in Reality and in the superb confidence with which he has essayed to bring about a final reconciliation of all conflicts. Only, he is not cognizant of the limitations of philosophical knowledge and the aspirations of the human mind. This is often the tragedy of great intellects.

Wanda Orynski has given us an annotated selection from three of Hegel's major works, *The Phenomenology of Mind, The Science of Logic* and *The Philosophy of History*. The selection is judicious, but some selections from his other important works — from his lectures on æsthetics and religions, from the *Encyclopædia of Philosophical Sciences* and from some of his very significant essays — would have made it more representative.

As it is, the writer's understanding of Hegel and the sincerity of her purpose are apparent everywhere. Especially delightful are the excerpts from *The Philosophy of History*. Hegel is primarily a philosopher of history and culture, and, subject to the limitations of his time, the sweep of his historical knowledge is truly astonishing. Hegel has shown by his work that a true philos-

opher cannot lose himself in sterile abstractions but brings to light the fullness of being and forces Reality to open its secrets to philosophical questioning.

We need not be Hegelians to admire Hegel, and it is certain that Wanda Orynski's selection will evoke in many of its readers the curiosity to know more of Hegel and to appreciate more fully the philosophical and political currents and undercurrents which have their origin in him. At a time when unreason is glorified and the absurd has become respectable in philosophy, Hegel's call to Reason assumes a new significance.

S. VAHIDUDDIN

Psychology, Morality and Education. Edited and Introduced by FERNAND VAN STEENBERGHEN. (Burns and Oates, London. ix+128 pp. 1958. 16*s*.)

This modest but important book is the outcome of discussions among some forty Catholic priests at a seminar held in Belgium. It consists of six papers, written by men whose intellectual formation is chiefly Continental and French as well as Catholic, which express a point of view on contemporary problems which is at once liberal, humane, modern and orthodox.

The first, by the Chairman of the Seminar, Professor Canon Nuttin of Louvain, on "Psychology for Priests," develops the main theme. Psychologists and sociologists have made a number of striking and valuable discoveries on the mainspring of human behaviour. They should be used by any priest or teacher who desires that his work be effective. Unfortunately, the point of view of many modern psychologists tends to make them overstress the importance of environment and of conditioning. For example, Freud and his successors assume that man is the slave of passions and motivations of which he is not even conscious: his chains were forged by himself during the clouded period of infancy. This denies the fundamental Christian faith in human dignity and freedom: it is an attack on the very thing which gives humanity to man. Furthermore, it is wrong in fact. The enlightened, educated, mature human being knows himself, is aware of his motives, is the master of his passions: he is independent of the conditioning imposed by his surroundings. The conclusion, therefore, is that a Christian humanist needs to learn, indeed must learn, all that modern psychologists have to teach, but that he must re-interpret their doctrines if he is to be helpful to his fellows. This theme or *leitmotif* is taken up and pursued, with illuminating variations, by five symposiasts who write on the nature of free activity; on the sense of sin; on priests as teachers, on psychology and vocation; on psychology and prayer.

Any Christian believer, concerned with the education of children, of adolescents or of adults will find the book exceedingly helpful and valuable. To others, the chief interest will be to find how close to modern views defenders of the perennial philosophy and of the old tradition may be. Human dignity and freedom are today heavily under attack, often by men who believe they are defending humanism. There are those who press the claims of the almighty State, regulator of all action and provider of all goods. Others dissolve individuality and personality into mere social relationships and infantile conditioning. Humanists of all kinds, scientific or literary or religious, must oppose such trends. All of them can find refreshment and support from these six careful and scholarly essays.

J. A. LAUWERYS

No Time to Kill. By EVELYN BARK. With a Foreword by H. R. H. THE DUKE OF GLOUCESTER. (Robert Hale, Ltd., London. 192 pp. Illustrated. 1960. 18*s*.)

A charmingly written and interesting book. Interesting in two ways. Firstly, because, as H. R. H. the Duke of Gloucester says in the Foreword: "... those who read this book will get a far better overall picture of the diversity and scope of the Red Cross than from any formal catalogue of its varied services to mankind"; and, secondly, because it is the autobiography of a talented and lovable woman who had eyes to see, ears to hear and the gift of making her scenes and characters come to life. Underlying all is her unfailing sense of humour — a humour that is never bitter or sarcastic, and which she as often as not turns against herself.

Her description of the plight of the refugees, and of Belsen when the Red Cross went in, are the more vivid and heart-rending for being told simply, as facts, without any hysteria. One is glad that after Belsen she is able to add:—

> I am inclined to believe that the crimes committed in Belsen ... were not generally known to the German people.... When local Germans were conducted round the concentration camps to see for themselves the dastardly work of their compatriots, I believe many were genuinely aghast.

A book one can recommend for the insight it gives one into the work of the Red Cross over Europe, Russia and even into China; and also for its deep humanity. There is a useful index.

C. B.

The Voice of the Uninvolved. By C. RAJAGOPALACHARI. (National Book Trust India, New Delhi. 198 pp. 1960. Rs. 2.50)

The book is a collection of articles and speeches by Shri C. Rajagopalachari over a period of years on the burning topic of the grave danger from nuclear weapons to human welfare and progress and world peace. They contain a passionate and vigorous plea for a complete ban on the manufacture of nuclear weapons and, of course, on the conduct of nuclear tests. Shri Rajagopalachari has virtually exhausted all the arguments that a layman can advance in favour of such a ban. His viewpoint is indubitably the viewpoint of the Indian people and, by and large, of the Indian Government too.

The manufacture of nuclear weapons is a vital factor in the "East-West" cold war. If it develops into a hot war with nuclear bombs, its blistering effects would encompass the entire world — belligerent and non-belligerent. It is therefore that countries which are exposed to this vicarious atonement have a vital stake in ensuring that the manufacture of nuclear weapons is forthwith stopped.

Shri Rajagopalachari asserts that "the world issue now is to get the nuclear weapons outlawed altogether." Despite, however, the massiveness of the demand for it, a solution is nowhere in sight. The reason: persisting mutual distrust and fear among the bigger Powers. At many places, Shri Rajagopalachari advocates unilateral abandonment by the Western Powers — especially the United States — of nuclear weapons.

The "uninvolved" will continue to protest in Shri Rajagopalachari's words:—

> We do not wish to be poisoned and we do not want our progeny to be victims of genetic damage just because the Powers cannot trust one another and cannot settle their problems.

Their voice cannot be muffled.

C. V. H. RAO

Orage and the New Age Circle: Reminiscences and Reflections. By PAUL SELVER. (George Allen and Unwin, Ltd., London. 100 pp. 1959. 13*s*. 6*d*.)

In its day the *New Age* was regarded as one of the most important of the weekly reviews, and its versatile editor, A. R. Orage, enjoyed a world-wide reputation for his comprehensive grasp of literature, politics and current affairs. As the author of this volume, Mr. Paul Selver, was a regular contributor to this periodical for several years and a close associate of Orage, his reminiscences could hardly fail to be of interest. The subtitle of his book, *Reminiscences and Reflections,* is perhaps a more accurate guide to its contents, since in writing of his experiences and of the people with whom he came into contact, Mr. Selver unwittingly tells us a great deal more about himself than he does about Orage or the contributors to the *New Age.* Again and again he gives himself away in his casual descriptions of other writers and their work — "he spoke with the affected drawl of the lesser public school"; ". . . the clownish incoherence of the Cantos"; "It is with mixed feelings that, after nearly half a century, I transcribe here what I so earnestly declaimed in Ezra's apartment." Indeed, one gains the impression that his reaction to other people was conditioned solely by their like or dislike of his own work, and it is somewhat disconcerting to find that actual or imagined slights still rankle and, after so many years, still influence his judgments.

HOWARD SERGEANT

Memoirs of a Renaissance Pope: The Commentaries of Pius II: An Abridgment. Translated by FLORENCE A. GRAGG. Edited, with Introduction, by LEONA C. GABEL. Illustrations selected by RUTH RUBINSTEIN. (George Allen and Unwin, Ltd., London. 381 pp. Illustrated. Maps. 1960. 30*s*.)

More than anything else, the Renaissance seems to add a dimension to people. This is evident not only in Piero della Francesca's intuitive realization of perspective in the world of painting, but also in literature. In mediæval chronicles, if the chronicler mentions himself it is usually in the most unctuous and roundabout way possible. Pius II in his commentaries shows no such false humility. But his lavish egotism and self-praise somehow does not offend. It is done with the ingenuous honesty of the true Renaissance man.

He held the pallium for six years in the middle of the fifteenth-century, when the New Learning and the New Art were in full flood, and such names as Cosimo de Medici and Sigismondo Malatesta numbered among the princelings of Italy. The tremendous energy and vitality with which he threw himself into politics, doing battle with and foxing the best of them, are all part of his "Renaissance ethos." It is amazing that he should have found time to record so much comment on what he experienced; he confessed that he wrote during "hours stolen from sleep." He did find time, however, to hold his embassies in the meadows, and his Signatura in a nook "by the sweet murmur of the stream," an endearing aspect of the Renaissance feeling that the Christian and classical worlds could be compatible.

This, then, is a most vivid original historical document, capably translated and efficiently presented. Today we associate the word "memoirs" with the tedious self-justification of politicians and generals; this lively expression of a splendidly many-sided if not very holy Renaissance figure deserves a better title.

M. KAYE WHITEMAN

Economic and Industrial Life and Relations. Vols. I, II and III. By M. K. GANDHI. Compiled and edited by V. B. KHER. (Navajivan Publishing House, Ahmedabad. 202 pp., 379 pp., 269 pp., respectively. Second, enlarged edition, 1959. Rs. 3.50, Rs. 4.00, Rs. 3.00, respectively)

This second, enlarged edition of the compilation (the first was in 1957) of Gandhiji's writings on the subject is a collective "reincarnation" of several previous small compilations on the different aspects of the theme under one name. As the editor, who is to be complimented on his painstaking performance, observes in the Introduction:—

> The touchstone of all economic progress is, however, the promotion of human welfare. To the extent we are able to translate our economic policies in terms of the well-being of the masses in this country, our progress will be real. The teachings of Gandhiji can be likened to the beacon star.

And "the beacon star," indeed, are Gandhiji's views. For did not real wealth mean for him the masses' true well-being? But, alas, most of our industrialists do not pay any heed to his vision and views.

The first volume describes the goal and the path to the non-violent socialism of Gandhiji's conception; the second is devoted to the economic teachings of Gandhiji; and in the third there are his views on agrarian and industrial conditions and relations. The pith of Gandhiji's understanding of the right kind of *human* economic and industrial life and relations is summed up in his following words:—

> The rich should be taught the doctrine of stewardship and the poor that of self-help.

Will, however, the industrialists and the labourers listen to this call of Gandhiji to their respective *dharmas*?

G. M.

My Memorable Moments with Bapu. By MANUBEHN GANDHI; translated from Gujarati by ARVIND SHETH. (48 pp. 1960. 50 *naye paise*); *Character and Nation Building*. By M. K. GANDHI. (62 pp. 1959. 40 *naye paise*) (Both Navajivan Publishing House, Ahmedabad).

The first booklet consists of a bunch of twenty-six extracts from the diary of the author, who was a constant companion of Gandhiji during the few years preceding his passing away. As Shri Jawaharlal Nehru says in his Foreword:—

> [These anecdotes] bring out in simple language simple deeds, simple gestures and simple approaches to the day-to-day problems of life, and yet they have a profound meaning as almost everything that Gandhiji did had a meaning.

The source of the rich meaningfulness and re-orienting moment of Gandhiji's life can be glimpsed from his own three booklets, *From Yeravada Mandir, Ashram Observances*, and *Constructive Programme, Its Meaning and Place*, which have been abridged and edited by V. G. Desai, and published under the new title *Character and Nation Building*. The latter is, indeed, a miniature laboratory for character building.

G. M.

Bapu As I Saw Him. By RAMNARAYAN CHOUDHURY. Translated from Hindi. (Navajivan Publishing House, Ahmedabad. 274 pp. 1959. Rs. 2.50)

The writer had nearly thirty years' more or less close association with Gandhiji. As such, he had many opportunities to watch him in a variety of ways inside the Sabarmati and Sevagram *ashramas* as well as outside. This book is a plain narrative of the numerous happenings over the years, and a

brief summary of what Gandhiji said on different occasions. Towards the end there are the reminiscences of Gandhiji by the wife of the writer. Gandhiji's many-sided personality and multiple interests in the wide and far-flung field of human well-being are clearly reflected in the record. Well-known public men and institutions, Khadi, dietetics, Nature-cure, social customs, *satyagraha*, *ahimsa*, etc., are all covered in Shri Choudhury's chronicle.

G. M.

Folk Dance of India. By PROJESH BANERJI. (Kitabistan, Allahabad. 206 pp. Second revised and enlarged edition, 1959. Rs. 7.75)

Although [says the author in the course of an Introduction to this volume] one must necessarily place rural art in a lower scale of value, both culturally and artistically, than the more sophisticated forms which have acquired the appellation of "classic art," a more intimate acquaintance with, and a correct appreciation of, the rural arts of India will reveal the fact that in their own way they display a profundity of philosophical conception, an integrity of feeling and a standard of virile artistic expression which are in no way inferior to those found in the sophisticated forms of art and dance which have been accorded a wider notice in the art world. In some ways one may even say that the folk-dances are of an even greater significance in that they are a direct and unsophisticated expression of the innermost spirit of India.

In this informed and well-documented treatise on our national folk dances the author describes how they vary from province to province, beginning with the Deccan, where Arjuna is popularly believed to have instructed King Virata's daughter, and later Chitrangada, in this art. The part played by legend, tradition, sociological factors and natural surroundings in the development of different dance forms is exhaustively dealt with. The author points out how, for example, throughout the dances of Hawaii there recurs a swaying movement of the hips while the palms of the outstretched hands keep up a short fluttering movement, the former reflecting the gentle pushing of the palm-trees by the lazy Pacific breeze and the hand movements the ripples of the calm sea which surrounds the island.

Each section provides details of the make-up, costumes and choreography employed by the dancers with translations of the songs which accompany the performance. It is interesting to note the underlying unity as well as the variations to be found from province to province. The whole constitutes a fascinating documentary of how the mind of rural India expresses itself in "its hours of mirth" and reflects the compensations that life provides in the otherwise drab and arid existence of our villagers.

HILLA C. VAKEEL

THE INDIAN INSTITUTE OF WORLD CULTURE

[This is the second and concluding part of a lecture delivered by **Major-General S. L. Bhatia, C.I.E., M.C., M.D. (Cantab.), F.R.C.P. (London), F.R.S. (E),** at the Indian Institute of World Culture, Basavangudi, Bangalore, in July 1959. The first part appeared in our August issue. For reasons of space the long lecture is slightly condensed. — ED.]

MEDICINE AND ETHICS

II

THE ANCIENT GREEKS took their knowledge of medicine from Egypt, Babylon and India. Like the Hindus they believed that the knowledge of medicine was the gift of God. The greatest Greek physician was Hippocrates, who is commonly known as "the Father of Medicine." He was born in 460 B.C. at Cos off the coast of Asia Minor. He taught medicine in the medical school at Cos and also lectured and practised in Athens and other Greek cities. Hippocrates was a contemporary of Socrates, Plato, Sophocles and Herodotus. It was a brilliant period in the history of Greece. The great achievement of Hippocrates consisted in dissociating medicine from theology and magic. His teachings are contained in the *"Corpus Hippocraticum"* or Hippocratic Collection. He was the author of the famous Hippocratic Oath, with which we are particularly concerned here today.

The ideal of service to the community was deeply ingrained amongst the ancient Greeks. Their aim was to be useful and helpful to other men, to "make gentle the life of the world." There is a famous saying of Prodicus (fifth century B.C.): "That which benefits human life is God."

In the writings of Hippocrates we find this attitude depicted again and again. This is beautifully expressed in his famous saying, "Where there is love of humanity, there will be love of the [medical] profession." He had laid down the following qualifications for a student who was to take up the study of medicine:—

> First of all a natural talent is required, for when nature opposes, everything else is in vain; but when nature leads the way to what is most excellent, instruction in the Art takes place, which the student must try to appropriate to himself by reflection, becoming an early pupil in a place well adapted for instruction. He must also bring to the task a love of labour and perseverance, so that the instruction, taking root, may bring forth proper and abundant fruits.

Hippocrates prescribed a code of ethics for the medical profession which has guided us for the last twenty-five centuries. This is given in the famous Hippocratic Oath, which Gomperz calls "a monument of the highest rank in the history of civilization." The Oath is:—

> I swear by Apollo the physician and Æsculapius . . . and all the gods and goddesses, that, according to my ability and judgment, I will keep this Oath and this stipulation — to reckon him who taught me this Art equally dear to me as my parents, to share my substance with him and relieve his necessities if required; to look upon his offspring as equal to my own brothers and to teach them this Art if they shall wish to learn it, without fee or stipulation; and that by precept, lecture, and every mode of instruction I will impart a knowledge of the Art to my own sons and those of my teachers, and to disciples bound by a stipulation and an oath of obedience to the law of medicine, but to none other. I will

follow that system of regimen, which, according to my ability and judgment, I consider to be for the benefit of my patients, and abstain from whatever is deleterious and mischievous. I will give no poison to any one, if asked, or suggest any counsel; and in like manner I will not give to a woman a pessary to produce abortion. With purity and with holiness I will pass my life and practise my Art. I will not cut persons suffering from stone, but will leave that to be done by men who are practitioners of this work. Into whatever house I enter I will go into them for the benefit of the sick, and will abstain from all intentional mischief and harm, especially from the seduction of females or males, free men or slaves. Whatever, in connection with my professional practice or even outside of it, I see or hear in the life of men, which ought not to be spoken of abroad, I will not divulge, reckoning that all such things should be kept secret. While I continue to keep this oath unviolated, may it be granted to me to enjoy life and practice of the Art among men for all time! But should I trespass and violate this Oath may the reverse be my lot!

Hippocrates combined a scientific outlook with ethics and with modesty and directness of vision. One of his famous aphorisms is: "Life is short and Art is long; the occasion fleeting, experience fallacious and judgment difficult."

You must have observed that there is a good deal in common between this Oath and the oaths of initiation and of convocation or *Samavartana* of our ancient Ayurveda, and there is no doubt that the Hippocratic Oath derives from the combined wisdom of the East and the West.

Here in India we enjoy a medical heritage which is composite, a wholesome blend of the Eastern and the Western. While we are proud of Ayurveda, which is indigenous to the Indian soil, we have been fortunate in receiving the Greek contribution to medicine also, partly through direct contact with Greece through Alexander and Greek ambassadors to the courts of Ashoka and other kings, and partly through Arabian medicine, which came here with the Muslims. This Arabian medicine, as Professor Browne has said, was that body of scientific and medical doctrine which is enshrined in books written in the Arabic language, but which is for the most part Greek in its origin, though with Indian, Persian and Syrian accretions. This is what is known as the Unani system of medicine in India.

Greek Medicine underwent a profound change in Europe owing to the Renaissance in the fifteenth and sixteenth centuries. It was a new spirit, a new desire for knowledge and progress, which urged people to observation and experimental enquiry. This was the dawn of the scientific revolution, which gained greater and greater momentum in the seventeenth, eighteenth and nineteenth centuries, and in our own is progressing at a pace undreamt of before. It is this movement which gave rise to modern medicine as it is today. Modern medicine came to India owing to our contact with the Western nations, especially the British.

It is not difficult to realize that modern medicine has grown out of the old Ayurvedic and Greek Medicine, apart from the Egyptian and the Babylonian. And so the medical ethics propounded by Charaka and Sushruta and Hippocrates can still guide us today.

During the nineteenth century the profession of medicine was organized and the code of ethics authoritatively enforced by the establishment of the General Medical Council in the U.K., which was responsible for medical registration and also looked after the standards of medical education both in U.K. and in India. Medical ethics and medical education are closely linked together. By Acts of Legislature Medical Councils were established in the different provinces of India between the years 1912 and 1917 for the purposes of medical registration and the supervision of medical education. There was no central statutory co-ordinating authority then empowered to maintain minimum standards for the whole country. After World War I, certain devel-

opments took place, and in 1933 the Indian Medical Council Act was passed. The first meeting of the Indian Medical Council constituted under the Act was held in New Delhi on March 9th and 10th, 1934, which I attended as a Founder Member. The Council was at first concerned only with undergraduate medical education, but under the revised Act of 1956 provision has been made for medical registration as well as post-graduate medical education. The various State Medical Councils as well as the Medical Council of India have framed codes of medical ethics.

Coming nearer home, we have the Mysore Medical Council here, which was constituted under the Mysore Medical Registration Act of 1931 and functions like the other State Medical Councils of India. The Mysore Medical Council has framed a code of medical ethics, which every medical practitioner in the State should study carefully. The main principles of this code are three. In his relations towards his colleagues, the medical practitioner should obey the golden rule: "Whatsoever ye would that men do to you, do ye even so to them." In his relations to his patients, their interests should be the highest consideration. In his relations to the State, to the laws of his country and his civic duties, there is no better guiding principle than the words "Render, therefore unto Cæsar the things that are Cæsar's" — in other words, obey all lawful authority.

The Council has also mentioned certain objectionable practices which should be avoided by medical practitioners.

It must be the endeavour of all of us who belong to the medical profession to maintain the highest standard of ethics in our professional work. May I remind you of the great compliment paid by Robert Louis Stevenson to the medical profession?

> He [the physician] is the product (such as it is) of our civilization; and when that stage of man is done with, and only remembered to be marvelled at in history, he will be thought to have shared as little as any in the defects of the period, and most notably exhibited the virtues of the race. Generosity he has, such as is possible to those who practise an Art, never to those who drive a trade; discretion, tested by a hundred secrets; tact tried in a thousand embarrassments; and what are more important, Heraclean cheerfulness and courage. So it is that he brings air and cheer into the sick room, and often enough, though not so often as he wishes, brings healing.

Pharmacy is an applied science, whose chief task is to convert crude drugs and chemical substances into suitable medicaments. It also includes the compounding and mixing of drugs into suitable combinations and a study of their chemical and pharmaceutical properties. All these functions are highly technical and require a sound scientific background on the part of the workers in this field. We need highly trained pharmacists, so that they could undertake the manufacture of drugs on a large scale, so as to make India self-sufficient in the supply of drugs. But what is still more important is that the pharmaceutical profession should be guided by the same ethical principles which guide the medical profession.

History teaches us that the two professions were one and indivisible in the old days. The physician dispensed his own prescriptions. But as the science of medicine progressed, there was a division of functions and the physician and the pharmacist gradually drifted apart. But the two professions are still interdependent and closely associated with each other; and their ultimate objective is the same, namely the relief of suffering and pain.

It is therefore imperative that, in the discharge of their duties, they should both consider the interests of the sick person paramount. The pharmacists must ensure that there are no spurious or sub-standard drugs on the market. This

was also emphasized by the Pharmaceutical Enquiry Committee, of which I had the honour to be the Chairman.

The Central Pharmaceutical Council, which was constituted in 1949, has laid down a code of ethics for the guidance of the profession of pharmacy. This should be scrupulously followed by all members of the pharmaceutical profession.

There is another aspect of the question of medical ethics, to which I should like to make a brief reference. In dealing with a sick person the physician has to consider not only the body but also the mind of the patient. The human body is not merely a machine. It is not like a steam engine. On the contrary, it is informed by a mind, a soul. Medical science thus does not consist merely of the laws of physics and chemistry as applied to living matter, whether normal or pathological, but also takes note of the mind; and it is for this reason that Psychosomatic Medicine is receiving so much attention nowadays. Medicine thus comes nearer to religion than chemistry or physics or any other science. The study of the history of science tells us that, at certain critical points, it was the medical man's insistence that body and mind, body and soul, were together and indivisible; and it was this attitude which helped to keep the humanities linked to some extent with the purely scientific outlook.

The development of ethical values and the mastery of the physical world are both necessary for the progress of mankind. The need for ethics is especially imperative in the scientific world today if we are to save this world from utter destruction by atom and hydrogen bombs. It is here that the medical man can play an important part, says Sir Walter Langdon Brown:—

> In this puzzled, frightened and unhappy age in which we find ourselves in this century, which most unfairly blames the nineteenth for all its distresses, just as children blame their parents, the medical man will have more and more to usurp the province of the priest, and try to bring mental and spiritual healing to a world, which finds the panaceas of organized religion inadequate for its needs.

This is a brief review of the important subject of medical ethics. These ethics should be impressed on the mind of the medical student in his college days, as was the case in the days of Charaka and Sushruta.

I shall now conclude by communicating to my medical brethren the advice of Charaka, which has come down to us across the centuries and which, I am sure, we shall all listen to with profound respect.

Charaka says that the supreme ideal of a medical practitioner lies in selfless devotion (*nishkama karma*) to his own profession. He can attain the highest *Dharma* by protecting his patients with tender care like his own children. But the physician who, for the sake of his livelihood, sells treatment as an article of trade, throws away heaps of gold and collects clods of mud in return for them. He, on the contrary, who devotes himself to the giving of treatment freely out of compassion for living creatures attains the highest happiness (*Moksha*), for there is no other gift in the world superior to the gift of life.

S. L. BHATIA

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A LETTER FROM LONDON

London, August 2nd, 1960

AT the beginning of this year the political situation in Africa was very clearly defined. In the North most of the Arab States had attained independence. In Algeria there was a revolt against the French. In the Southern part of the Continent — that is, in the Union of South Africa — there was the policy of *Apartheid* to combat. In the whole of Central Africa, however, apart from the disorders in the Federation of Rhodesia and Nyasaland, there was nothing to imply that political progress could not be achieved by orderly means.

Therefore, when Mr. Harold Macmillan went on his visit to South Africa, he was able tranquilly to talk of "the wind of change." But to speak of the "wind of change" today would be to be guilty of an inadmissible understatement. Africa is now a political volcano.

The upheaval in the Congo has brought to light a very black aspect of the political situation in Black Africa. That is the savagery which still persists among the Black peoples. Livingstone observed that the natives of Africa had nothing to learn in regard to violence from the White man. The appalling outrages which have been committed upon civilians, especially the raping of White women, has sent a thrill of horror throughout the Western world. In India, where the people remember the gospel of non-violence, which they learnt from Mahatma Gandhi, the shock can be no less.

The conflict in Africa is upon the face of it a revolt against White political domination, but the interests which the White peoples are seeking to defend are not political but entirely economic. For instance, in the Congo it is the vast investments of foreign capital — nominally Belgian — in Katanga Province which have led to a split in the country.

It is now regarded as an economic axiom that the backward countries need capital for development purposes, and that, in providing capital for the underdeveloped countries in Asia and Africa, the Western nations are rendering a great service to humanity. The capital which the Western Nations are investing in Africa and Asia consists, however, of the surplus which they earn in their trade with the agricultural or underdeveloped countries.

The surplus of exports in the foreign

trade of the highly industrialized countries is the result of the very low prices that they pay the agricultural countries for the exports of foodstuffs and raw materials of the agricultural countries. Therefore, if the agricultural countries receive higher (or truly economic) prices for their exports of foodstuffs and raw materials, they would receive as additional payments for their exports the money which they now borrow as loans of capital. In that situation, they would be just as well off in regard to capital for development purposes, but they would not be incurring large debts or be piling up foreign investments in their countries.

Until such an economic re-adjustment is brought about between the highly industrialized countries, on the one hand, and the underdeveloped countries, on the other, the European Nations will be committed to a policy of defending their investments of capital in Africa against the claims of the natives upon the investments of foreign capital.

But behind the *façade* of the huge investments of European and American capital in South Africa, the Central African Federation, the Congo, the States of the French Community and other territories which are still under foreign domination, there lies a fact of the gravest significance. It is that these investments of capital are mainly the investments of international financiers in Europe and America.

SUNDER KABADI

LEAVES FROM A PARIS DIARY

[**Shri Baldoon Dhingra** writes admiringly of Venice in this month's leaves.—ED.]

IT IS ONLY when one returns from a holiday or from conferences that one can recollect in tranquillity all the wonders one has seen. The Berlin Conference was an event — as conferences go, richly rewarding in providing essentially worth-while contacts. But Venice was much more than that. As a city it was a revelation. I had seen it before — in 1949 when I represented UNESCO at the P.E.N. Conference — and I was enchanted. And it turned out to be remarkable for me in that I met two Tolstoyans, Professor Janko Larvin and Professor Milan Marcovitch. This time, even more than ever, I was struck, to use Dante's phrase, *di stupor compiuto* (dumb with amazement). What struck me more than ever was the strangeness of Venice's organization as a city, for she has a constitution unique among the cities of the world.

In Venice people seem to walk on water. The canals penetrate and circulate everywhere, and mobile roadways rise and fall with the rising and falling of the sea. At the steps of every house a boat is tethered like a dog or a cow; on the barges along the quays fruit and greens and fish stalls are to be seen. The shuttered rooms — we were in a small hotel called Torino — are invaded by dancing reflections from the ripples outside, an uninterrupted play of light on walls and ceilings. Wherever you go, if you lower your eyes you see an inverted city within a sky more placid than that above you: lift them and you will see lights and flashes flitting across the *façades* of the palaces, which are no longer of marble or brick but of a magic material similar to that which dreams are made of. All is painting, a pictorial dream in this physical and metaphysical landscape, even the most solid and massive architecture, even your person of flesh and blood.

Some people consider Venice a filthy city; others speak about the contagious sadness of the city; and yet some people love it for the very taste of death which is for ever lurking near it. Perhaps it makes us all conscious of death more often. This makes us live more fully and more meaningfully, according to our temper and disposition. Venice is the city which awakens, in minds well alive, all the vital powers, forbidding them to acquiesce in the automatisms of habitual feelings and thoughts, yielding them ever new motives for amazement and exultation. So many people — Goethe and Ruskin among them — have written about Venice. I like Goethe's epigram, which someone gave me. Translated, quite inadequately, it would read:—

> Tell me, how do you live? I live. And if hundreds and hundreds of years to our life could be added, the more I'd wish like today.

Melville, I'm told, thought differently. He thought the Venetians had laboured like the creatures that made the atolls of the Coral Sea, producing galleries, collonades and all the rest with greater pride but with the same panic-like force with which these insects gave birth to their coral islands.

A city fashioned in the midst of water, on a hundred islets separated one from the other (the Fondatione Ciné is itself a lovely island — the island of St. Giorgio) by five hundred and fifty canals, cannot have the organic form of another standing on a mountain, or in a plain, or even on the banks of a lake or by the sea. In the first place material necessity and then that other necessity of a religious order which belongs to imagi- nation led the builders of Venice to obey the dominant element of their sphere of life, refusing all pre-existing models, listening only to the town-planing precepts of the tides, of the currents, of the ebbings and flowings, of the phases of the moon, of the winds and the changing light.

But the secret of Venice is ungraspable, exactly like the waters that gave her birth, but which appear to be stagnant, and yet are never still, never the same, which attract our eyes and our hearts continually, which seem as if they should reveal to us the wherefore of life, which flee away furtive, silent, impenetrable.

I shall remember Venice not only for its outer beauty but for the inner beauty of its people. The most remarkable Venetian I met there was a tailor, Enrico Lorenzi, who is a complete artist in every sense of the word. His perfect craftsmanship, his talent for music and his never-failing optimism have been eulogized by poets like D'Annunzio and La Guardia, musicians like Toscanini and writers like Salvador de Madariaga, who calls him a character from Goldoni. It was in Venice that I met the Lavrin family, whose warmth and friendship I shall long remember, and it was there I first exchanged a few words with Milan Marcovitch, who later introduced me to his wife, Marcelle. It was in their chalet in the Savoie that my wife and I spent the most relaxing week we have known for a dozen years.

BALDOON DHINGRA

ENDS AND SAYINGS

"————————ends of verse
And sayings of philosophers."
HUDIBRAS

The Tercentenary celebrations in London of the Royal Society opened on July 19th with an international gathering. It was founded in 1660 by a group of brilliant and practical-minded intellectuals, both amateur and professional, as the "invisible college," with its weekly meetings held as the outcome of a lecture by Sir Christopher Wren. The latter was noted as architect, as professor of astronomy and as doctor of medicine, and other members showed the same universal spirit of enquiry. Charles II of England himself was a keenly and actively interested patron, and the Royal Society, despite opposition on the grounds of atheism, impiety and such like, laid the foundations of much that is best in modern science — its repudiation of blind authority, its devotion to objective observation and thought and its insistence on the non-exclusiveness of knowledge. Even during the last two world wars, the Society retained its international character and would not remove its "enemy" Fellows. Small in numbers, it has included many of the greatest figures in scientific history. Independent of the Government, it has exerted a strong influence on the latter — a point brought out by the Queen at the opening ceremony, when she spoke of its great measure of responsibility "because so much of our future depends upon your abilities and foresight."

Scientists in their progress have had to throw overboard many cherished materialistic and over-simplified theories (sometimes as unwillingly as theologians have abandoned dogmas). Present research is bringing them ever nearer and nearer the domain of Occult Science, the soul of all the outer branches of physical knowledge. Many of them may still deny its existence, and here lies the real problem for the future, for the inner, causal forces are vaster and more potent than the secondary physical ones. Even would-be-objective scientists will remain dangerously one-eyed until they can relinquish the concept that there is only the world of forces and things material to be investigated by techniques and instruments equally material, while the hypothetical world of spirit does not concern them. Yet there is surely plenty of evidence of spirit-matter as one, for those who are not blind? Why should there not be reliable instruments for the investigation of the inner side of life? The European Renaissance brought about its flowering by turning back to past knowledge and wisdom. Modern science may find too that it will have to turn back to learn the meaning of the ancient sciences hidden in the old mythologies, if it is to keep itself fertile and not be destructive.

This year 1960 is World Mental Health Year and, in England and Wales, July 9th-16th was Mental Health Week. Nearly half the hospital beds in the country are allocated to patients suffering from some kind of mental disorder, but the general ideas of the public about mental illness are still coloured by the old concept of mental patients as "different" from the rest of the world. Not so long ago people went to view the lunatics at Bedlam (Bethlehem Hospital) and other madhouses, just as, today, they visit zoos to see the animals. Present-day trends are more humane, and the authorities now try to avoid,

as far as possible, segregating mental and sub-normal cases from the community. This means an increasing dependence on out-patient clinics, psychotherapeutic social clubs, rehabilitation centres, as well as the increasing use of visits to the sub-normal in their own homes and after-care of those who have been discharged from hospital. Volunteer workers are needed more than ever.

In order to break down public prejudice, there have been, during the "Week" in London, open days at some sixteen training centres for the sub-normal, as well as at a mental day-hospital and a child-guidance clinic. Later on, public talks, film shows and brains trusts, by voluntary associations, jointly with the London Country Council, will try to clarify the right approach and the effects of treatment.

Another experiment being carried out in more than one hospital also offers possibilities. Cassel Psychiatric Hospital, Ham Common, on the outskirts of London, accepts as patients (excluding certified cases) mothers who have broken down under the combined strain of family demands and deficiencies and maladjustments in themselves. But the mothers bring with them, as part of the treatment, their under-school-age children. They remain responsible for looking after the children (with help from the staff *if* the mother asks for it). Fathers are not barred either, but can visit at any time, or even stay at the week-ends. Patients generally remain for a period of one to twelve months, and the staff are certain that keeping the family relationship in this way is far more satisfactory, lasting and speedy in effecting a cure. The same technique is also used in children's wards in some ordinary hospitals where the mother is allowed to come too. This change of attitude is beginning to pervade the whole field, and greater encouragement is being given to a less rigid and more natural activity in general maternity and nursery relationships. In fact the philosophy of medicine is showing signs of a greater awareness of certain basic principles that Eastern philosophy has never lost sight of — the interdependence of all aspects of life, and, secondly, the family as the basic unit and pattern of co-ordination.

The need for the infusion of spiritual values, the cultivation of dynamic fellow feeling and the development of positive patriotism in Indian life was urged by the Vice-President, Dr. S. Radhakrishnan, in the several speeches which he made during the course of his recent tour in South India. He pointed out that any interest in education which did not include the spiritual aspect was more or less unprofitable and pernicious. Declaring open a girls' hostel in Salem, he said, according to a report in *The Hindu,* that they had

> seen great intellectual countries which were well equipped in the scientific or industrial sector (but) could not be considered to have complete education if there they found a spiritual vacuum. It was true they must work hard to earn their bread which was necessary to stave off the hunger of the people. They must do their best to increase their industrial productivity and make the people lead a happy life, but more than that, it was found that it was not the military prowess or industrial prosperity, but the spirit of human individuals that was valued greatly.

Addressing the Salem Bar Association, he urged that

> there was no civilization which was not based on a philosophical background. Philosophers could not stand aloof taking no part in making the history of a nation.... Today, when they were obsessed by different thoughts and assaults by mechanized society, it was the human individual, who through a philosophical outlook, should try to preserve the sanctity and dignity of the nation. It is essential, therefore, that there must be a certain philosophical outlook, which would help them in their task to contribute towards the progress of the nation, undeterred by difficulties.

Replying to the civic address presented by the Salem Municipality, the Vice-

President referred to his interest in philosophy and said that in his own way he had devoted his life to the understanding of real truth. He then posed the question as to what was philosophy and what was truth. He said that persons possessed with thinking capacity had always searched for truth:—

> They desired that the people should be led from death to immortality, or from darkness to light. It was in that lofty pursuit that Lord Buddha attained *nirvana* and preached the great gospel to the world with a view to relieving the people of their untold sufferings. In the same way, St. Paul also wanted to attain self-realization. The ultimate answer to these religious teachers was that there was another world and it was capable of having control over time, or their action, and that world gave them spiritual comfort. It was possible to achieve that solace or *ananda* through intellectual pursuit coupled with spiritual quest, with the requisite austerity in life and discipline of mind. Only then were they transformed into enlightened people.

He quoted several verses from the *Bhagavad-Gita,* and made it clear that he was standing up not for the reforms in marriage, in methods of adoption or even in the discrimination based on caste, creed, etc., so much as for the fundamental principle of becoming world citizens. He added:—

> What was necessary today was to see that we professed and practised that universal principle. If the country was to make any kind of progress in the world, the people must base their faith on the spiritual values.

The problems facing the country were touched upon by Dr. Radhakrishnan on another recent occasion, when he was presiding over the 108th birth anniversary celebrations of the late Shri Vijayaraghavachariar in Salem. While much had been done in the country since Independence towards building up a sound administration and a stable government, he found certain things happening in different parts of the country distressing. He said:—

> What is necessary is a strong sense of patriotism. It is true we developed a negative patriotism when we wanted to get rid of foreign rule. A positive patriotism, a dynamic fellow feeling and a sense of belonging to this great country must influence us now.

He emphasized the economic aspect of the democratic ideal enshrined in the Indian Constitution and appealed to the people to face the challenge presented to them in that context if they wished to make the country a truly democratic one.

He deplored the resort to direct action and the exhibition of anger, passion and violence whenever there was a dispute or difference of opinion. *The Hindu* reports him on this point thus:—

> When they emphasized the political character in a democracy, they meant that every human being was a rational element. It must be their endeavour to act in a civilized manner in a democracy. It was their duty to understand the companions' views and methods. They must try to effect a reasonable kind of settlement. Democracy and direct action were inconsistent with each other.

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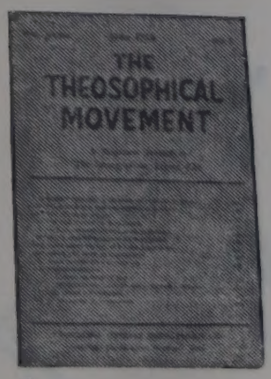

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